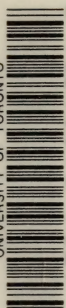


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The Planting of the Faith

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Women's Missionary
Society of the
Presbyterian Church
in Canada W. D.



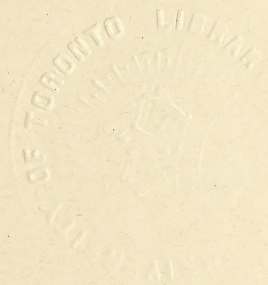
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The Planting of the Faith


A Further Story of our Missions



Women's Missionary Society
Presbyterian Church in Canada W. D.

1921

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FOREWORD

The introduction, by the Federated Women's Missionary Boards of North America, of study books dealing with the history and development of women's missionary endeavor the world over, proved so stimulating and inspiring that our own Women's Missionary Society planned a few years ago to further supplement these studies, by a series on its own particular work. And now within the brief period of seven years since the publication of "The Story of our Missions,"—the first of the series—was prepared, momentous events have occurred in world history which have hastened the need of a second volume of our story.

The effect of the Great War has brought the whole world out into the open. Statesman and missionary alike point to the planting of the Christian faith as the one and only healing source for humanity's sufferings.

The world at large had not fully recognized the leavening power that Christianity was exercising in the great non-Christian lands, nor the process of awakening that was going on in these lands through other sources, such as educational and commercial intercourse with the so-called Christian nations, until the World War of 1914-1918 precipitated a knowledge of conditions. Missionaries reaching these lands to-day

find themselves in the heart of a great renaissance, and in the fore-front of the new movements is the problem of the place of its womanhood. The object of this book, therefore, is to bring a knowledge of the conditions of this new day, as we see them in our several fields of labor overseas, and to show the results of our missionaries' intensive work and its relation to these new movements and changes. It endeavors to set forth the problems facing our own nation in these newer days and the results of our missionary efforts as they relate themselves directly to the problem of Christian citizenship, and, indirectly, to the many philanthropic and social service efforts carried on by other Christian organizations.

The Committee felt that to attain this object the book should be of a composite nature, and so invited missionaries and secretaries of our Board to contribute the chapters. Veteran missionaries and secretaries were selected who could truly enter into the spirit of the changes they had been spared to see. In the Canadian work the missionary departments have been grouped under three main chapters,—medical, educational and immigration.

To make complete the work carried on by the women of our Church, a section has been given to that carried on by the women of the Maritime Provinces, known as the W. M. S. of the Eastern Section, and prepared by their own missionaries or Board members.

The chapter on India has been prepared by Dr. Margaret MacKellar; Honan, by Mrs. J. R. Menzies;

South China, by Miss A. Dickson; Shanghai, by Mrs. D. MacGillivray; Japan, by Miss Caroline Macdonald; Formosa, by Miss Kinney; Korea, by Miss E. McCully; Trinidad, by Miss Archibald; British Guiana, by Mrs. D. G. McLeod; Home Missions in the Maritime Provinces, by Mrs. Macnab, Editor of "The Message;" Home Mission Hospitals, by Mrs. H. M. Kipp; Our Educational Work in Canada,—Indians, French and Newcomers, by Mrs. D. Strachan; Immigration—a four-fold chapter, including Deaconess, Jews, Chinese, New Canadian—by Mrs. J. M. West; and a closing chapter—Our field or recruiting ground for membership and workers, by Mrs. D. T. L. McKerroll.

We gratefully acknowledge the service these writers have rendered to the great cause for which we stand, the upbuilding of the kingdoms of the world in righteousness. We acknowledge also the contribution of time and thought made by our editors, Misses Fraser and Macdonnell, towards the continuity of the book.

As we see the service of our missionaries crowned so richly with our Father's blessing, used so mightily by Him in healing the world's sorrows, may we, His followers, at the home base, be given a fresh vision of the power of Christianity and of Christian womanhood, and with sincerity and consecration more worthily fulfil our part in this new day.

Nov., 1921.

JANET T. MACGILLIVRAY.

CHAPTER I.

INDIA

A land of lights and shadows interwolved,
A land of blazing sun and blackest night,
A fortress armed, and guarded jealously,
With every portal barred against the Light.

A land in thrall to ancient mystic faiths,
A land of iron creeds and gruesome deeds,
A land of superstitions vast and grim,
And all the noisome growths that Darkness breeds.

Like sunny waves upon an iron-bound coast,
The Light beats up against the close-barred doors,
And seeks vain entrance, yet beats on and on,
In hopeful faith which all defeat ignores.

But—time shall come, when, like a swelling tide,
The Word shall leap the barriers, and The Light
Shall sweep the land; and Faith and Love and Hope
Shall win for Christ this stronghold of the night.

—*John Oxenham.*

CENTRAL INDIA

India in Transition.

At the time of writing, momentous changes are taking place in India, which are giving rise to perplexing problems, which may alter the whole aspect of mission work in India. The Native States of India, with an approximate population of 70,000,000, have always had, for all practical purposes, Home Rule.

British India, with a population of over 200,000,000, to facilitate administration, is divided into various provinces, eight of which have populations, from three to six times the population of Canada. To these eight provinces parliamentary institutions have recently been given, and for the whole of India, an Imperial Parliament has been inaugurated. In each of the Parliaments the majority of the members are Indians. In this way, the first steps have been taken in local self-government, as planned in the Montague-Chelmsford Reforms, which are carrying out what Britian desires to be "the progressive realization of Responsible Government in India, as an integral part of the British Empire."

To the new Parliaments, with Indian ministers, have been transferred certain departments of local administration, such as Education, Public Health, Agriculture, Excise, Development of Industries—in all of which splendid progress had been made under British rule. For the most part, the transferred departments are those in which missionaries are greatly interested, and which they have done much to foster. If education, in which missionaries have been pioneers, is completely secularized, it may be that missionaries will no longer be permitted to conduct schools for non-Christians; nor would they wish to, if Christian teaching must be left out. We must be prepared, under the new conditions, to meet with difficulties, which will tax our faith and courage. At the end of ten years, a Commission will be appointed to consider how the power granted has been used in each province.

If wisely, more departments of government, reserved for the present, will be transferred to their control, until all have been made over, and complete Home Rule has been established. Then India will be able to say with Canada and the other Dominions, "I am daughter in my mother's house, but mistress in my own."

The new Government ship has been launched on troubled waters, and fierce, contrary winds may retard her progress, or it might be more accurate to say that, as no favoring breezes blow, she may be becalmed and "non-co-operation" may triumph. If, at this critical time when co-operation is essential, other counsels prevail, and liberty spells 'unbridled lawlessness, there will be a lapsing from British constructive, utilitarian efforts for the improvement of India. For in spite of defects and failures, through all the British administration in India "one unceasing purpose ran",—to make good the announcement of the Crown that Britain's policy was to benefit all her subjects, and to secure justice and religious toleration for high and low, rich and poor. "A system of rights will be established which will guarantee the various rights of worship". In this spirit, when necessary, the poor man would be protected and the rich man punished. Impartial judges, when considering the incalculable benefits conferred on India by British rule, will voice the late President Roosevelt's verdict that "If Britain had never done more than what she has done for India, she would well merit her splendid reputation as a colonizing nation."

Britain has adhered to strict neutrality in religious matters. What else could she do with her own heritage of soul-liberty? But as a result of the many great benefits conferred on India by her rule, mission work has been furthered. Thousands of miles of railroads, macadamized roads, a telegraph and unique postal system, are helpful allies in the work of extending the Kingdom of Jesus Christ. And on the other hand, the Government has been helped by missions, as many officials will admit. The latest testimony comes from an Indian Judge, who says, "It is my deliberate verdict, that, if there had been no such thing as Christian Missions in India, the British Government would have had to invent them. We could not possibly have brought our Indian Empire to its present status without the assistance of Christian Missions."

Present Position of Indian Women.

Much has been written about the new status of women in non-Christian lands, and for every indication of improvement we give God thanks. In India there are small communities, who encourage their women to go in for higher education, and as a result we have a few hundred highly educated women,—university graduates in arts, doctors, writers, music teachers, school teachers, and even a few lawyers. All honor to the few, who have seen visions and have gone forward with indomitable spirit, as pioneers to blaze the trail! It is from among such women that a few, from time to time, have appeared in mixed public audiences, such as the National Congress Meet-

ings in India, and have attended Women's Conferences in Europe. In a remarkably efficient manner they have voiced sentiments similar to those of the best aggressive, modern women of Western Nations, in favor of equal rights, opportunities, and privileges with men, in home and state affairs.

Many other conferences in such widely separated areas as Lahore, Bombay and Hyderabad, have been attended by Hindu, and Mahommedan women, showing that many of them are awake to the need of education. To be awake is one thing, but to get up and dress, and go to school is quite a different matter! Theirs is not a "whirlwind campaign!" The success of the few, who have had the courage to seize opportunities presented to them, is an earnest of what Indian women are capable of doing.

In the midst of transitional circumstances, it is difficult to convey a true impression, and avoid exaggeration, on one side or the other. But let the following up-to-date side-light reveal the relative importance of Indian women, and cattle!

Many low caste men went over seas, and did their "bit" during the late war. Incidentally they learned other things besides warfare! Now, they know they are men possessing rights. Hitherto they were more like serfs with Brahmins as their masters, but now they speak and strike too, for their rights, and demand proper remuneration and shorter hours. The Brahmins, according to their rules, cannot drive the cattle when ploughing, and the ex-service low caste men refuse to do the work except on their own con-

ditions. But, there are the village women, who do so much of the hard work in the fields, why should they not drive the oxen? They cannot be allowed to do this special bit of work "for fear the cattle would be insulted by being driven by women!" In India it is cattle first, women second!—another proof, if more were needed, that the Hindus believe in "the sanctity of the cow and the depravity of women."

An appeal issued, in 1920, by the Bombay Humanitarian League proposes "a cow in every home in India." The appeal extends to every city, town, and village, and urges all classes to promote the scheme for the common good. Of course, the motive of this appeal is chiefly based upon reverence for the cow as a sacred animal, according to the Hindu religion. We suggest to the Bombay Humanitarian League that they consider the social status of India's womanhood, which Hindus regard even below that of the cow, and also remind them that while Hindus and Jains build and support hospitals for sick and aged animals, they permit thousands of little children to perish from lack of proper care.

Nor do we consider Mahommedan women any better off, in spite of the following boast: A couple of years ago a learned Mahommedan stated before a London audience that "Islam had done more to raise the status of women in the world than any other creed, religion, or system," and that "a woman can take up any profession and may become a Judge!" Someone, who knows the deplorable condition of Mahommedan women made the following rejoinder—"If

you confer on any individual certain legal privileges, and at the same time withhold from him (her in this case) the means of availing himself of these privileges, have you any right to boast that you have raised that individual's status?" Enough to say, that, under Islam, millions of women are still shut up in harems, and if some of them do go out it must be in shroud-like burquas, with small slits in the cloth before the eyes, and even these slits are filled up with a net, whose meshes must distort their vision. "New status of women" is but an irony when there is no passing of the purdah.

One of India's own enlightened sons said a few months ago, "The purdah system is one of the greatest curses of the country. What dignified slavery we are carrying on, under the pretext that Indian custom and society demand it! Is that not slavery? What else can it be called? The slavery of the purdah system is no longer endurable. Our women are groaning under this injustice.....What right have we to political freedom, without willingness on our part to grant social freedom to our women? Have we any right even to talk of it, when we are unwilling to concede social liberty to India's womanhood?"

Any Mahommedan may have four legal wives, and as many concubines as he may desire. Where there is polygamy there can be no sanctity in the home. A Mahommedan's religion and Turk-like sense of possession allows him to divorce his wives, and to take others, so that in many ways Mahommedan women are more to be pitied than Hindu women.

There are over 70,000,000 Mahommedans in India.

In no other land are contrasts so violent as in India, and in the condition of women we have a good illustration of this. But, a marvellous transformation takes place as a result of education. The brightness and beauty of the full-sized picture, presented by the educated Indian women, is thrown up in bold relief, and in lovelier beauty, when contrasted with the appalling blackness of the background formed by the innumerable host who are still "daughters of darkness in sunny India."

Only one woman in a hundred (some say seven in a thousand) can read, and the majority of the number so reckoned have but the most elementary education. If we work out with mathematical precision the number who have received higher education, we find it is .99%, so that the educated women are practically a negligible quantity amongst the illiterate millions whose intellects are dwarfed. The women have the brains and capacity for study, all they need is an opportunity to use them. It is the men, not the women, who are to blame for their ignorance, as you may learn from so reliable and sane an authority as Rudyard Kipling. "The matter with this country is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. You cannot gather figs from thistles, and so long as the system of infant marriage, the prohibition of the remarriage of widows, the life-long imprisonment of wives in a worse than penal confinement, and the with-

holding from them of any kind of education as rational beings continue, the country cannot advance a step. The foundations of life are rotten, utterly rotten, and beastly rotten. The men talk of their rights and privileges. I have seen the women that bore these men. May God forgive the men."

With such conditions prevailing, what can Home Rule and reforms do to bring peace and prosperity? His Majesty, King George V, is reported to have said "The foundations of National glory are set in the homes of the people. They will only remain unshaken while the family life of our Nation is strong, and simple, and pure." How can "National glory" be built on "rotten foundations?" Indian politicians would have the uninitiated believe that India's national building is ready for the roof, when those who are familiar with conditions there know that not yet has even a proper foundation for "national glory" been laid. With half the population neglected and ignored, "the country cannot advance a step." How can India go forward limping on one foot? She cannot advance until women are emancipated, and given a chance to march forward with the men. Therefore, the key to India's advance hangs at the zenana door.

Power of Women in the Home.

The woman, educated or illiterate, is still the presiding genius of the Indian home. The innocent, helpless children are laid in the mother's arms, and have no protection but mother-love. It is the mothers who fold the little brown hands, and teach the children to bend the knees in a daily act of worship before the

hideous idols—Hindu idolatry entrenched behind its bulwarks! The mother's teaching is stamped on the plastic little memory, and in this way she passes on her religion to the next generation. The women, perhaps more than the men, are held in the bondage of superstition, and it therefore follows that they are the true and faithful propagators of idol worship, and it is upon them, more than on the men, that its continuance depends. It is the boys and girls of yesterday, thus taught by their mothers, who are the men and women of today. Their religion is a greater power in their lives than secular laws. No other land is so much under the rule of home! "The making of a country is in the making of its children, and often the greatest curse of a country comes from children who have been neglected." To have the children what they should be we want new mothers to train them. Enlightened Indian gentlemen are beginning to realize this, as is evident in the following words in an address, recently delivered, on the "Importance of Women's Education." "Education is essentially a question of social reform.....and in education I would give first place to education of girls. The education of a single girl means the uplifting of a whole family in a larger sense than the education of a single man."

In India, life is not only full of contrasts, but also full of ironies. The men have kept the women back from their rightful place and privileges, and now the women are holding back the men! Not yet is there woman's suffrage, but there is woman's suffering. The social conditions, human bondage and wrongs of

Indian women are not fanciful imaginings of fertile brains, but are real, as attested by eye witnesses, who have been behind the purdahs with no veil between them and facts. It is given to us "to preach deliverance to the captives, and the opening of the prison to them that are bound."

Children. So much depends on whether the child is a boy or a girl! "The threshold weeps forty days whenever a girl baby is born." After the manner of caring for children in the East, the baby boy has every attention. The parents see great possibilities of future usefulness wrapped up in the boy. He will remain in the home and, like the root branches of the banyan tree, will take root in the home soil and in good time be the stay and support of his parents. "A man shall leave father and mother and shall cleave to his wife" is not found in the Hindu code! But the baby girl is unwelcome, as she will not be a permanent member of the home, but is looked on as a branch that must be nourished, and cared for, for twelve years or so, and will then be cut off and planted in her mother-in-law's home. There are some heartless Hindu mothers who say—"Why should we take pains to teach our daughters, when they are to go to live in other homes to work for their mothers-in-law and will be of no use to us?" The conserving of child life is one of the burning questions in India today. The latest statistics from Calcutta, "the city best supplied with medical aid," give 357.8 of every thousand children as having died in infancy.

In spite of Britain's commands—"Thou shalt not

burn thy widows alive" and "Thou shalt not throw thy daughters into the Ganges," there are seven and a half million fewer women and girls, than men and boys in India. India does not yet value the lives of her daughters. How differently Jesus looked on child life!—"It is not the will of your Father, which is in heaven that one of these little ones should perish." Hence the mission has always gladly received and cared for all the brown babies, who have been "not wanted" or left orphans. What becomes of the brown babies? For the "grandmothers" among the missionaries who "mothered" the little ones there is joy and satisfaction in following up the subsequent history of individual children.

There was the dirty, round bundle found under the seat of a third-class compartment in a railway train which, when opened, was found to contain a baby girl. She was not promising in her semi-starved and opium-fed condition, but in time, love and care worked a change and she soon became a bonny lass. To-day, well trained, and a graduate nurse, she is the helpful wife of one of the Christian leaders and is in turn training her own children, as well as wielding an influence over her classes in school and over the non-Christian women about her. She is a living witness to the power of love and the gospel.

Another innocent, helpless baby girl, destined to be "married to a god" and become a "temple child," where she would learn unspeakably vile things in such a den of vice, was rescued from what? From a life of sin and shame in which she would die a slow and awful

death from grief and despair, when her youth had passed away, and disease had destroyed her body, and she would be of no more use in the temple service. Oh, the shame of it all! The mother who bare her would sing no mournful dirge over her daughter's destiny, but would boast that her daughter could never be a widow because she was "married to a god!" Under Christian care she gained knowledge and gave her heart to the Saviour. For years she has been an active worker in the mission.

Another barefooted, brown-skinned boy of humble birth, who grew up in the mission and was given a medical training by his foster father, is now chief Indian adviser to a ruler of an important native State. He so commended the Christian religion to the ruler by his uprightness and integrity that subsequently scores of other Indian Christians have found places in the workshops of the industries carried on by that State.

Educational Work.

From the "Babies' Home" to the Arts' College at Indore, which teaches students up to the M.A. degree, and is affiliated with the University at Allahabad, provision is made for all boys and girls in the mission to receive a thorough education. Since the need of orphanages passed, more has been done to establish station Boarding Schools for Christian children and to carry them up to a higher standard than formerly, as only the brighter pupils will be sent up to the boys' and girls' High Schools, while the others will receive a good general education.

The late Dr. Henry Drummond used to say that he wanted boys to be Christians "as boys," not to be Christians "as their grandmothers," or words to that effect. Our missionaries are of like mind, and believe in the boys' four-fold development—religious, physical, intellectual and social—and by precept and example teach them that "having put off the old man there is no call to put on the old woman." They are taught to be manly and to "play the game." To this end a programme along the line of "the Canadian Standard Efficiency Training" is being followed.

The four-fold programme for the development of the growing girls is also worked out in every school for girls, although not always under a specially named organization. It is in our mission schools that the 'teen age girl has come to her own. One missionary in writing about her "Girl Guides" says, "The girls are very keen about it, and I hope it will do a good deal to inculcate ideas of fair play, endurance and general knowledge." Another writes, "We are trying not only to teach up to Book IV, Hindi, along with corresponding standards in arithmetic, geography, history and grammar, but to lay deep the foundations of pure, healthy womanhood and manhood."

Girls' High School. On August the 17th, 1918, the new building at Indore was opened by Her Excellency Lady Chelmsford, wife of the Viceroy, in the presence of a large and representative company of Europeans, missionaries, Indian Christians and pupils of the school. The building stands on a fine six-acre site within residency limits, in a good healthy locality,

with beautiful hills for a background, and is one of which the W.M.S. may be justly proud as an outward and visible symbol of the growth of the work. In it at present, are accommodated Primary, Middle, High School and Normal Departments. It is the only High School for girls in Central India, with an area of 77,367 square miles, and a population of nearly 10,000,000. Imagine Canada having only one High school for all her girls!

On the ground floor there are 18 class rooms, light and airy, science, library and reception rooms, besides three others used for a very necessary domestic department, for upwards of 100 boarders, as dining room, wash room and bathing places. The whole of the upper story is used for sleeping accommodation for the matron, teachers and pupils, while one suite of rooms is used for the missionary in charge. Flat roof and wide verandahs give ample space for sleeping in the open.

The Assembly Hall, for which a generous gift of Rs 25,000 was given by Sir Sarupchand Hukamchand of Indore has yet to be erected..* It will supply an auditorium for public meetings and will serve as a rallying place for the pupils and a convenient centre for activities.

One hundred and thirty pupils, of whom 88 were boarders, were in attendance this term. Four Hindu girls were amongst the boarders, while Parsees, Hindus and Mohammedans were among the pupils. What an opportunity to win these girls for Christ! Those in charge realize what a tremendous respons-

ibility rests upon them in having the religious oversight of so many precious souls. All the pupils study the Bible daily, and write on the Bible examinations as well as on secular subjects. The non-Christian girls are very interested in the hymn singing and often call for special favorites. In their secular studies the girls are kept busy, the tenth class girls preparing for the Matriculation of the Allahabad University and the sixth class girls for the Middle or Entrance examination of the United Provinces, while all others take annual promotion examinations set by the school.

Since moving into the new building higher fees have been charged in the High and Middle departments, and the boarders pay a tuition fee in addition to the charge made for their board. As a result, the receipts last year were the highest yet obtained being Rs 4,203. Changes in the United Provinces, curriculum of the middle and lower classes make drawing and sewing compulsory. The girls are learning to knit and cut out their own garments, and physical drill also finds a place in the day's work.

It is a pleasing sight to see the pupils give an exhibition of fire-bell-drill and ball-drill and one cannot help comparing their happy, free life in the open air and sunshine with the millions of girls, of like age, who are immured in noisome harems and zenanas, never having had an opportunity for wholesome exercise in God's out of doors. Several of the girls are taking music lessons and making good progress. One of the Indian Christian women teachers furnished the music for the senior drill.

The Y. W. C. A. in the school which has the honor of being the first organized for Indian girls, holds regular meetings and contributed last year over Rs 46. The money is usually divided among charitable institutions, such as the Sabathu Leper Asylum, and a fund for the children of blind soldiers. Sunday School services are much enjoyed and the children walk to the Mission College for the Church services. The school has a library which contains 800 volumes and is being more and more patronized and appreciated.

As the majority of the pupils have been baptized before entering, and when they are ready to join the Church on profession of their faith in Christ, the parents, as a rule, prefer them to join their own home Church, the school reports do not record many baptisms or accessions to Church membership. And yet here and there we do read "Three of the boarders were baptised during the year on profession of their faith, two of whom had been Mohammedans and one a Hindu." "Following the Mela in Rutlam, a religious revival took place in the school, as a result of which 13 girls united with the Church." Whenever an opportunity presents itself, the girls are ready to witness for Christ before non-Christians and love to be taken out in bands to do so.

The school is of real educational value in the mission and it is to it as an institution that the mission looks for the trained Indian womanhood so necessary to carry on the evangelizing of Central India. What the graduates, who have already passed out, have accomplished, as home-makers, teachers and Bible women is

but an earnest of the important part that they are going to have in the educating and building up of character in the Christian community. A considerable number have gone to specialize in other institutions, some going in for nursing as a profession, some for a medical course and both will hold, in their own lines of work, important positions. One graduate in medicine, who received all her preliminary education in the school, is now assistant in one of the mission hospitals.

"One of our interesting pupils is an Anglo-Indian girl of 23, who, having been brought up in a mission orphanage in the hills, has worked in our own mission orphanage at Neemuch for some years. She decided to take up the study of medicine, and so came to our school to prepare herself for that work, having passed the entrance examination to the High School, and later the matriculation." She subsequently finished her preliminary studies in another school, and entered the Ludhiana Medical College in 1920, where she is now busy studying to fit herself to become a medical missionary."

Schools such as our High School are the feeders for the Arts and Medical Colleges, which are being established as union institutions to supply the demand for highly trained women teachers and doctors. During the past few years no other mission development has been so stressed as the need for interdenominational colleges. Individual denominations or separate missions have not the missionaries or the money to spare to establish, staff, equip fully and maintain adequately colleges to meet modern demands and re-



NEW GIRLS' HIGH SCHOOL, INDORE

quirements. Obviously then the expedient thing is to have missionary co-operation. Significant of progress in a united effort to train Christian women is the union of 12 societies to establish the Women's Christian College in Madras, our Mission as one of the co-operating societies, giving \$1,000.00 as a yearly grant.

Some knowledge of this College and the success it has already attained will be of interest to friends of the Mission. It was established in 1915 in affiliation with the University of Madras, and has already justified the venture. Last year there were 110 students on the roll, 90 in residence and 20 non-resident. The great majority of the students are Christians, only 12 Hindus and 1 Buddhist being in attendance. Besides English, five Indian languages are spoken. Last year 20 students were in each of the B. A. classes, while there were 35 students in each of the intermediate classes. The first year the science candidates entered for the B. A. examinations, all were successful and passed in the first class in their optional group. One was awarded the University Pulney Andy Medal for Natural Science. The young men who try the Madras University examinations will have to look to their laurels, for the first year that the women tried the examination only the women candidates passed in the first class. The College is not only interdenominational but also international. Of the 12 societies, which lend it their support, six are on each side of the Atlantic. Of the resident foreign staff, the principal and three of the professors are from Britain and the other three professors are American. Indian women

graduates have also a place on the staff, while some of the subjects are taught by Indian gentlemen and the various vernaculars are taught by Indian pundits. Already 20 graduates of the College are teaching in Mission High Schools, so that for the schools supplying students, which receive them back fully trained as teachers, there is a reflex benefit, if the teachers live up to the College motto, "Lightened to Lighten."

Medical.

A Hindu gentleman once said, "What we dread is your Women's Missions and your Medical Missions. For in your Women's Missions you are winning our homes and in your Medical Missions you are winning our hearts."

The Patients—Like the poor, the sick are always with us. They fill our dispensaries and hospitals, they call us to their homes, they crowd around us in the villages and find us out when we go to the Hills, thinking to have a rest from patients, pills, powders and potions! Among them are men, women and children, many of them so underfed, skinny and anæmic, that we feel if they could have proper nourishment they would not need the doctors' nostrums! Rich and poor of every caste, creed and color, curables and incurables who have to be carried,—all come "in full assurance of faith" that we can cure them. The medical missionaries see how desperate are the needs of those who know not the tender mercies of the Great Physician. "The half has not been told," much less can it be printed, of what the doctors see of suffering, which in many cases is due to ignorance, maltreatment

and insanitation. These conditions menace the lives of mothers and infants, and cause untold suffering and woe "during the great pain and peril of child-birth," to those doomed to live in seclusion, without skilled medical aid.

There is joy and satisfaction in being able to help even a few of those who say regarding themselves, "We are left to rot and waste in the darkness of ignorance and narrow prejudice. Lead us out from this 'Black Hole' and restore us to free air and the light of knowledge." Add to that the testimony of another Indian, Dr. S. K. Datta, a Christian whose soul is stirred at the sight of "things as they are" in his mother land. "Villages are blotted out by famine and pestilence and yet the people do not pause to inquire whether such a tragedy is preventable. In the plague areas, when disease is at its height, some may escape, but the bulk of the population quietly awaits its doom. The villagers look into the faces of their companions and wonder which of them will be next struck down. There are thousands of children to whom the opportunity of life is never given, hundreds of women who perish prematurely, worn out with their toil, whom early marriage, neglect and unhygienic surroundings have killed. Not one of us who believes in the eternal value of the individual soul can view with unconcern this wastage of human life."

When we found that one sick woman whom we visited had been shut up for fifteen days in a tiny dark room with no means of fresh air entering except by cracks around the closed door, we were not surprised

that she was still sick. With another patient were three oxen in the sick room, and it was very hot and close. When we were ready to go and the door was opened, the cold air made me sneeze. I saw a very dismayed look come into the faces of the women, and I realized that they very much feared that ill-luck would come to the patient on account of that sneeze. Their dismay was wholly due to superstition, for they knew nothing of the germs that might be sprayed into their home when there were no "sneeze curtains" between the patient and the doctor!

One class to whom our work appeals is the ladies who live in zenanas, and whom custom forbids to see a man. Just at the very hottest time of the hot season, I was called to see the wife of a thakur (he has the revenue of about 300 villages) over thirty miles away. We went in our conveyance for about twenty-two miles, then got horses from the chief of a small state, tributary to Banswara, and pushed on, for the need was urgent. On our arrival the patient was soon made comfortable. She was a religious woman, able to read her own sacred books, thus often whiling away hours when she could not sleep. We had to remain over night, and were accommodated in a sort of gallery between courtyards, with horses to the front of us and cattle to the back. In the morning before we left the thakur gave us 105 Rupees tied up in a handkerchief. When I was called during the rainy season, when the roads were impassable for carts, to another patient, I was given the choice of a palanquin with bearers, or an elephant. Such honors fall to a woman doctor in the jungle.

Britain has done much to provide hospitals and dispensaries for India's 315,000,000, but the fact remains that 100,000,000 are still beyond the reach of the simplest medical aid. Picture a number equal to the whole population of the U. S. A. without a doctor! Recently out of 49,761 deaths investigated it was found that 31,221 people had died without having received medical attention. Forty thousand Indian soldiers made the supreme sacrifice in the recent war, but during the length of the war 14,000,000 died of diseases, another proof of the appalling need of more doctors.

Before the war in 1914 there were 353 medical missionaries in India. Today (January 1921) there are only 330 names on the list, and that number includes those at home on furlough, 207 of the 330 being women. Are we doing our share to provide doctors for the 3,000,000 allotted to us in Central India? Toronto has 800 doctors for 500,000, but the Canadian Presbyterian Church can provide (in 1921) only 8 doctors for 3,000,000! Let these figures burn into your souls and link them up with the command "Heal the Sick." The need cannot be ignored; it constitutes a call to the Church to do as the Master did—"He sent them to preach the Kingdom of God, and to heal the sick."

The splendid hospitals and dispensaries that have been provided by the W. M. S. are a great comfort to the doctors and nurses who work in them, and a boon to the poor patients who flock to them. Some of the patients are not slow to contrast the clean, orderly wards with their own humble homes, which filthy

habits make so unsanitary. One village woman, who shares her house with the cattle, pathetically said, as she looked from her dirty clothes to the dainty cover on the bed, "I will not use that bed as I would dirty it." Another patient being allowed to see the operating room with its white marble floor and spotlessly clean appearance, said, "I suppose that is the room for the Ranis" (Queens!) We would gladly give hospital clothes to the patients, who need them, but it is not always wise to insist. It takes time and tact to find out why a certain color may not be worn. White is the color of widowhood, so it would be a bad omen to wear that; besides evil spirits are especially attracted to white clothes. For a patient with such prejudices, colored garments, the brighter the better, must be provided.

The Nurses. "After morning prayers the nurses come to the wards and the usual duties begin; cleaning and dusting, bathing patients, taking temperatures and doing dressings, giving medicine and treatments. Sometimes, I fear, it becomes very monotonous for the poor probationer, who finds it hard to believe that dust and dirt are dangerous. Has she not been in contact with them all her life? And why may she not stir the medicine with her finger, or give the typhoid patient's glass to another, or do all her charting in the evening? It is all very trying to the beginner, and the same lesson must be gone over again and again, and it is easy for the teacher to become impatient and discouraged. But if we can in any little way help these girls to become useful, intelligent nurses, with a desire to

better conditions among their sisters, surely it is worth while. From two till three we have class, and three to four is the sewing hour; for the nurses make all our hospital supplies, bandages, and dressings, sheets and pillow-slips, skirts and jackets, as well as children's clothes. In the evening they take turns in reading and singing to the patients. At 7 P.M. we have Bible lesson and prayer. This hour has meant much to us all. The perplexities and trials of the day are brought to the One who has promised to carry our burdens. We come away with assurance of strength and help for all our needs, with more sympathy for each other's difficulties and with a deeper desire to be more faithful witness-bearers.

In addition to the work in the hospital and dispensary, some district nursing is done, and treatment given to patients, in their own homes. This latter is often rather discouraging work, as the friends of the patients, in defiance of the doctors injunctions, carry on independant treatment of their own, and often do great harm.

Evangelism in Medical Work. We aim to have every one in connection with the medical work an evangelist. Doctors, nurses and other assistants have a glorious opportunity in all their activities to make Christ known. It is the poor diseased body, that comes for physical relief, that brings the soul in need of salvation, and when our patients leave us well and happy, having experienced the "double cure," our joy is full.

Women's Christian Medical College

In 1894 a Medical School was established at Ludhiana for the training of Indian Christian women, and from small beginnings has grown to be a very important institution. Almost every year since 1897 there have been students from our mission in attendance. In 1904 the W. M. S. began giving a scholarship to the school and some eight years ago an additional sum towards the salary of a member of the teaching staff, while in 1920 the W. M. S. entered the College on the proposed basis of Union, and is pledged to contribute a yearly grant of \$1,000.00.

While nurses, compounders and midwives continue to be trained in our mission hospitals, the mission will send to the Women's Christian Medical College eligible young women to study for 4 or 5 years, working for the diploma of a Licensed Practitioner in Medicine and Surgery, as given by the Lahore Government Medical College, where the students from Ludhiana go to write on their examinations. Eleven graduates have taken the higher degree of the College of Physicians and Surgeons, Bombay, one of our own former students being one of the successful graduates to obtain the L. C. P. & S., Bombay.

The mission has already benefitted by the services of five licensed medical practitioners, two nurses and one midwife, trained in this College.

From the beginning, the College has been an inter-denominational institution, and has eleven Missionary Societies represented on the Governing Committee. For twelve years two of our missionaries have been on



DR. CHONE OLIVER OUT ON TOUR.

the Governing Committee and one or other has acted as its Honorary Secretary.

How worth while this work is the following statistics will show. Up to 1921, 374 women have received training as doctors, compounders, nurses or midwives. Of this number, 83 were doctors, many of whom are now working as medical missionaries, scattered all over India and touching the lives of hundreds of thousands of their less fortunate sisters. In them we have some of India's "new women" ministering to suffering bodies and pointing sin-sick souls to the Saviour. In 1919, of the graduates, 28 were in full charge of hospitals or dispensaries and had attended 411,936 out-patients and 5,883 in-patients. They had performed 3,987 minor operations and 607 major operations, attended 161 normal and 386 abnormal confinements.

Much is being done by those interested in advancing medical aid for women, in the way of giving prizes in competitive examinations on up-to-date subjects bearing on medical work. In February, one 1920 graduate won the prize of rupees 100 for the best essay on Maternity and Infant Welfare at the Delhi Exhibition and another at the same Exhibition won the prize for the best model of a dwelling house. One won the Viceroy's Medal, 1919, for passing highest at the Lahore examination and won also a prize worth rupees 40 for best marks in eye work, while still another won the Government prize for best class and examination work in midwifery and women's diseases.

One educationist, a principal of an Arts College, after visiting the W. C. M. C. summed up her opinion in the

following words: "The excellence of the staff, the efficiency of the hospital and dispensary, the beautiful life open to every student, the high ideal of work and mutual service, seemed hardly open to improvements."

Evangelism

The Church. Field Marshal Haig says, "The soldier, the chemist, the politician cannot save the world; the Church of Jesus Christ must do it, or it will perish." All Christians will admit that truism. The Church must save the 3,000,000 souls in Central India, allocated to the Presbyterians in Canada, or they will perish.

In Central India there is a Christian community of some 4,000 souls, which number includes adherents. It may be that when the Lord counts them He may add other "seven thousand," silent, secret believers, who do not bow the knee to idols. It is as true to-day, as when St. John wrote his Gospel, that there are those, who have not the courage to confess Christ openly, for fear of consequences. If we change two words in John 12:42 we have a description of many in India to-day. "Nevertheless among the chief rulers also many believed on him; but because of the Brahmins they did not confess him, lest they should be put out of caste."

Our Christians are found in all stages of Christian progress. In knowing their Bibles, observing the Sabbath, and in the giving of "tithes and offering," the Indian Christians are far ahead of thousands of members in the home churches. Much stress is laid

on keeping the Sabbath holy, and even children are impressed with the quiet and stillness that prevails. The following story will illustrate the fact that on the Sabbath in Christian communities in India there is a "silence that can be felt." A little girl, who had spent her childhood with her parents in India, was taken to see Niagara Falls. As she looked and listened she was trying to decide matters in her own mind. Evidently it was the roar of Niagara that impressed the child most, for when she got over the awe of the sight, and found words to express what she felt she said to her mother, "But mother they don't allow all of this noise to go on on Sundays, do they?"

"A Scottish padre had impressed upon his flock and servants that the Sabbath must be kept holy. He had given a European neighbor permission to have his cow graze on his compound. On a certain Sabbath as he left for church he saw the cow grazing on his compound, but on his return the cow was nowhere to be seen. On asking his servant for an explanation, he received the following reply—"I sent the cow home and said that master did not allow cows to eat grass on the Sabbath."

In the Church and radiating from it are all the organizations of Western Churches, prayer meetings, Sunday Schools, Christian Endeavor Societies, Y. M. C. A., Y. W. C. A., and Home Mission Societies. In proportion as all the activities are permeated with the spirit of Christ they become a living force in making Him known.

To establish a self-governing, self-supporting and

self-propagating Church is the objective of all missions. Foreign Mission organizations may pass away, having served their purpose, but the Church will be permanent, and with all her interests will pass eventually under the full control of the Indian Christians.

In October, 1920, the Mission Council recommended to the Foreign Mission Board the following policy of granting aid to the Presbytery for its Home Mission work: "We will hand over five ordained Home Missionaries with their salaries, so that no minister will work under the direction of a foreign minister, but under his own Presbytery. And if the Presbytery wishes to call any men to that rank hereafter, we will grant two-thirds of his salary till 1926 and then a smaller part. We hope that the Board will agree to this and we understand that the Presbytery will accept the scheme with pleasure. This is, perhaps, the biggest thing we have tried in recent years and much depends on the proper working of the scheme."

This is in keeping with the rapidly moving tide of events in Church life. Indian Christians share the national aspirations of their countrymen, and crave for self expression. The day may yet be distant in Central India when the mission will decide that it may withdraw, but it is working hard to bring about its own demise! With this end in view the missionaries are placing more and more responsibility on trained Indian Christians. It is not always easy, and means sacrifice, but it is for the advancement of the Church in order that she may become a strong, living, throbbing force to evangelize India's millions. Thank God

a tree has been planted in the sun-scorched plains of Central India, which cannot be uprooted by any storm.

Home Life. Most of our Christian converts especially those removed just one step from heathenism are so poor that their homes, in many ways, are like those of their non-Christian neighbors—mud huts with thatched roof or roof of rude sun-dried tiles. If you were to pay a visit to such a home, you would be surprised at the primitive way they live. Here is an approximate inventory of what you would find in 90% of the houses in India: A stone mill for grinding grain, mud receptacles for holding grain, a rice-pounder, a curry stone with stone rubber, earthen pots for water and cooking, fire place made of mud, iron and wooden spoons, baskets, sickle, saucer for oil instead of a lamp, axe, blanket, and, if the family were a little better than their neighbors they would have a few brass pots and a rough bed. You would find no tables, chairs, knives, forks or spoons. The family would sit on the floor and eat their food with their fingers.

In the Christian home there would be an attempt at decoration. Old Sunday School picture rolls and Christmas cards would cover a good area of the mud wall. Besides there would be a shelf with a Bible, hymn book and other Christian books. In a corner a deal box, (most likely a packing case from the mission dispensary), with lid and hinges, would be found to contain the Sunday clothes. If the family were musical there would be some musical instrument, such as a drum, a little violin, (whose sounding board is perhaps a cocoanut shell), or other home-made instrument.

They love to sing, and to play these instruments. Where the homes are surrounded by non-Christian homes, only the small children would be found with their parents, as all those of school age would be in the Mission Boarding Schools.

There is real home life as we know it, in many a well-to-do home of the second or third generation of Christians. The mother and daughters have their rightful place and show the fruit of their Christian training, the daughters as well as the sons having had the advantages of college training. They are the "new women" (using the name advisedly and in its best sense) capable and influential, who are fit to be leaders of the coming generation. Their services are so valued that ruling chiefs and others in high places covet them as principals and superintendents of the schools and colleges being established for women and children of non-Christians. In such positions there may be the disadvantage of not being allowed to press the claims of Jesus Christ, but if the teachers from the Christian homes reflect His character the pupils will be influenced so that there will be an ever-widening circle of influence radiating from the Christian home. In Central India there are Christian women holding just such posts, with wonderful opportunities for moulding the lives and characters of hundreds of non-Christian girls.

Among the Bhils. "According to Bhil ideas, goats are of more importance than children, therefore the latter must remain at home and tend the former, rather than go to school." A Bhil village is not a

collection of huts, but rather a large tract with houses scattered here and there. The Bhils are very poor. One man, whom I told to wrap himself in a blanket, touched his brown skin, laughed, and said, "This is all the blanket I have." At night in the cold season they build a fire near their huts, and the men sleep beside it, while the women keep themselves warm as best they can in their huts. Practically all the Bhils drink native liquor, and that is one reason why they are so poor.

Our missionary says, "I shall always remember my first Sacrament Sabbath amongst these people. Padri Labhu Mal, who was teaching the seminary class, was the preacher, tall, lean, ascetic and full of fire. The bread was the chuppaties that the people themselves make, and the wine was poured into tiny cups made of leaves. Guman, an elder, came to me with the plate of leaves, and judging that I would not be able to make a cup properly, he knelt on one knee and made a cup for me."

↓ **Experiences in the Evangelistic Work.** For the past five years at an appointed time, almost all the Christians in the Mission have focused their God given talent on giving the Evangel to their own country people. For weeks, in some stations for months, beforehand classes for Bible study and prayer were held to teach the Christians the real nature of the task to be undertaken and the best way to do it. The Bible and a book on evangelism, by the Rev. A. A. Scott, were the text books. Many were roused from their indifference in regard to the souls of the non-Chris-

tians, and caught a new vision of the work to be done. When thus moved to their depths spiritually, they were ready to move forward to win souls for Christ. With the power of the vision upon them, the need seemed urgent and immediate and it was a most cheering sight to see happy bands of men, women and school children starting off with enthusiasm to the surrounding villages. They all had a great opportunity and the movement swept on, pulsating with vitality, like a great tidal wave, and as a result thousands heard the "Good News" from the lips of men and women, inspired with the spirit of Christ.

As in all such movements there was bound to be an ebb, and this effort that promised so well has not been sustained as one would like. Experience has taught us, that one declaration of the gospel message does not come home with such force to the mind of the hearer in India as to lead him to yield obedience to Christ. There has to be reiteration, as taught in Isaiah 28: 9-10 "Whom shall he teach knowledge? 'And whom shall he make to understand doctrine?.....For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." When the heart is changed there will be an active surrendering of self to Christ. While evangelism is the central idea in every phase of our mission work, we count those missionaries happy, who because they are not tied down to institutional work, can give their undivided attention to it.

In looking back over a year's work, many memories crowd the mind of the evangelistic worker, of journey-



NATIVE NURSES AND BABIES,
NEEMUCH ZENANA HOSPITAL.

ings oft, of long, hot days on dusty roads, of packing and unpacking, setting up and pulling down tents, of pleasant roadside picnic meals, crossing rivers, friendly receptions in most villages, and greeting new Christians in many places; of trying, with varying success, to teach ignorant ones to read; of crowds of villagers at the camp until late at night; memories of sick and sorrowful ones all needing to be helped; on the whole, days full of opportunity for passing on the message of the gospel.

One missionary writes. "On account of bad roads after heavy rains we did not get out to work in the distant villages until December. It is the work I like best and I shall always be glad I had an opportunity of doing a little of it in my first term. We were at three places before Christmas and with our Bible women, visited thirty-five villages, and in most of them had a good reception. Up to the time of writing I know ten women in different villages very much interested in Christianity. One would be baptized if her husband were willing, and another will, I hope, be baptized with her husband as soon as touring in this part of the field is finished."

One worker speaks thus of an evangelistic campaign,—“Almost every Christian woman lent a hand. Every day for two weeks, four bands of women and girls, each with its leader walked up and down the streets, or tramped out to neighboring villages, giving the gospel message by song and story. The preparations for this campaign had been of various kinds.

Not only had the bands been chosen early and with thought and prayer, but each woman, as far as possible, had so arranged her household matters as to be able to have two free weeks. I had given leave to all my teachers, after one hour of class work daily, that they and the older children might have their share. The younger girls left behind, welcomed into the school all the little tots whose mothers were out on the campaign work, so that almost everyone was doing a bit each day. The school boys were best at selling books and ran about the streets rousing interest everywhere."

From another district comes a note of disappointment. "Three camps were made, and the people were perhaps more friendly than usual. Still we have nothing to report in the way of conversions. At our last centre, when we had finished giving the gospel message to a group of Chamar men and women, an old man inquired how long it was since Jesus had come into the world, as it was only a few years since we had come to tell them about Him. When told it was nearly two thousand years, he remarked, 'Since all those years have passed without our being told of Him, I think we had better continue as we have been,' and his tone distinctly implied that we evidently did not consider it a matter of supreme importance."

While the city work is a bit discouraging, that in the villages is full of hope, and one looks forward to a day not very far distant, when there shall be Christians in nearly every village of Central India.

Our Unfinished Task

It is natural that those at the "home base" should desire to know, what their unit at the "front" is doing, and we who are face to face with the work left undone feel that you, with us, should survey our unfinished task, for it is vast and appalling. As a Church we are responsible for the evangelization of the 3,000,000 souls in Central India. The Christian community consists of only 4,000 souls, hence there are 2,996,000 yet to be won for Christ. This number represents not only *our unfinished task*, but also spells *Christ's Commission unfulfilled!* Our hearts tell us this, we do not need to consult other authorities, and we know, too, that the task is not one imposed by Church or Committee, but has been revealed to the heart of every one of us, who truly waits upon God.

Our authority for undertaking the task has come from Christ and as we obey Him in doing it, He promises us His presence and power. What we do depends upon our attitude towards our task. "Unwilling feet make poor messengers." How different the attitude of a partner in a great enterprise. "The thing is impossible," said Napoleon to one of his generals. "Sire," was the reply, "when a thing is difficult it is attempted. When it is impossible, it is done." This great campaign *demand the loyalty of every member of the Church*, as a partner in this noblest of enterprises on which, under the sure guidance of God, we have embarked. The impossible shall be done in India, "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

CHAPTER II.

CHINA,—NORTH HONAN.

Political Unrest

In "The Story of Our Missions" is found this statement: "Present conditions in China lead one to believe that monarchical government will yet be restored." Two years later, in 1917, General Chang Hsun, the old Manchu leader, a rough soldier, forced the President to dissolve Parliament. In July, he suddenly placed the Manchu ex-Emperor Hsuan Tung on the Dragon Throne. The Prime Minister, Tuan Chi Jui, after uniting the Northern generals under his leadership, marched on Peking, defeated Chang Hsun and restored the Republic. Once more the Republican flag floated over the old capital where the Dragon flags had been flying for a brief period of ten days.

"The China Year Book" shows that the Chang Hsun episode, which was spoken of as "The Midsummer Madness of 1917," had some permanent results. "Parliament was dissolved, its members scattered, the President resigned and the Vice-President assumed office as acting President." According to a recent cable there are rumors of a third attempt to restore the Manchu Dynasty.

"China as yet has no central government, Chinese officials have failed in civic duties because they have

never learned the meaning of service and sacrifice." As service and sacrifice are fundamentals of the Christian religion, China needs Christian schools, to train her young people for future leadership.

In November, 1918, the President of China proclaimed a National holiday in honor of the Victory of the Allies. Schools and colleges were closed for three days, and in the evenings great lantern parades were held at the expense of the Government. The President and Premier entertained allied representatives at receptions and dinners. Tens of thousands of people in all large centres took part in the public rejoicings, and the highest pitch of enthusiasm was reached when the flags of the Allies were saluted and thousands of voices shouted in unison: "The Allies forever!"

Survivors of the Boxer uprising in 1900, who then heard the shouts of "Foreign Devil," could hardly have hoped that in less than two decades this bitterly antagonistic phrase would give place to enthusiastic shouts of "The Allies forever!"

Social Changes. In the early days of missions in China the work was amongst the poorer or middle class, but now the homes of the wealthy and official or educated class, are open to the missionary. Girls expect an education as well as their brothers, and where once it was difficult to reach the women, now they gladly receive the teacher, and are anxious for knowledge. The great danger is that they may receive western civilization without Christianity. Young women demand more independence and the right to decide what their future shall be. Will they be safe

without Christianity? A change, too, has come in their conception of the importance of the care of the body. Once mission school teachers had to force the girls to play and exercise, now gymnastics are on the curriculum of Government schools. The old education taught that the true scholar wore long gowns and long finger nails, showing that he need not work. The new idea is that manual labor is honorable even for the scholar and is a better preparation for any station or work in life.

Superstition and fear are giving place to faith and trust in the doctor's skill, and sick ones are brought more readily for treatment. Chinese women are pressing into the study of medicine and each year several graduate from women's medical schools. Instead of the old order under which relatives took care of their sick, in our up-to-date hospitals the uniformed nurse finds her place, and the patient comes more directly under the doctor's orders.

The aim has been to build up a native Church, and now the time has come to remove the scaffolding, show the strength and beauty of the building itself, and see whether it will stand or fall without outside support. One must look not merely at the structure of the church itself, as an organization, but behind it to the homes whence come its members and its very life.

Children and Students

The Child. Just as three thousand years ago, so today a Chinese family consists of grand-parents, parents, children, mothers-in-law, daughters-in-law and



MISS McLENNAN AND THIRTEEN GRADUATES
AT THE W. M. S. HOUSE, WEI HWEI.

Each Girl has Taught for Periods varying from
One to Seven Years in our Mission Schools.

sisters-in-law, and, in the better class homes, numerous women attendants, some of whom are slaves. Here the boy and girl grow up together, but, from an early age, know there is a difference. One day he will become father and master, while she must go to the home of her husband, a daughter-in-law among strangers. A baby girl coming to the home is a great disaster, and if there are daughters already, and the family very poor, the new baby is disposed of, or so badly neglected that she soon dies. The daughter does not receive the attention and care given to her brother. Why waste it on her, who so soon must leave them?

Chinese child life is not without deep and true mother love, but the customs of ages have so governed and controlled it that often it is hard to find. Lack of proper feeding often stunts the physical growth of a child; he is nursed at the breast even at the age of two and three years, and at the same time fed raw carrot and cucumber, skin and all. The small child is not trained in obedience and unselfishness, but allowed to do as he pleases, carried around and waited on by an older brother or sister. One seldom finds toys in the Chinese home, that is toys as a Canadian understands them, but the Chinese child will, in a few minutes, fashion playthings from the bamboo or pith of the cornstalks, or make wonderful kites with bamboo and paper.

The custom of foot binding is cruel and causes much pain and suffering. Both mother and daughter desire it, the child having learned that for generations it has been the proper thing. And so, even when the mother

wishes to unbind the little feet, the girl refuses to have relief, lest, on account of her big feet, she will not make a good marriage. This custom is now abandoned wherever Christianity has influenced the home, or where Western learning has reached it, but at present that includes a very small per cent of the homes in Honan.

Kindergartens have been opened in two or three centres, and are proving a great help to the mothers in child training. There the children learn to obey, to play happily with each other, and to think of others before themselves. While the children are thus occupied, the mothers have time to work and earn wages which reduce the poverty and help the general welfare of the family.

Schools. In Honan there are Government schools for boys and girls in all large towns and cities, and our mission schools take up the same curriculum, with the addition of Biblical studies. The schools are divided into Lower Primary, 4 years, Higher Primary, 3 years, and High School, 4 years, thus making eleven years' work to matriculation or entrance to College. This is a very adequate course and the standard is high.

Country Day Schools. Our mission has small day schools scattered throughout the country at centres where Christian congregations exist, in which the Lower Primary work is carried on by a native teacher, a graduate of one of our own schools. This work is supervised by the missionary of that district, and inspected once or twice yearly.

In addition to these country day schools there are

city day schools at Wei Hwei, Hwai King, Changte and Tao K'ou for girls of the better class who could not attend the Boarding School in the mission compound.

A very encouraging feature of these schools is the influence of the girls in their own homes. One little girl of ten persuaded her family not to follow their usual custom of burning incense to their gods. In many instances the children are not now required to worship these gods. The impression made by one school on the people of the city is such that "mothers even pay their children to attend, and willingly buy books for them." At the time of the Peace celebrations, held throughout China, the pupils of another of these schools were invited to attend a large reception given by the officials and gentry. This was the first time that girl students had ever been invited to appear with other students at a public gathering. Surely a new day for China!

Boarding Schools. At the main mission stations are Boarding Schools for both boys and girls. The pupils come from our small district schools, and the Higher Primary work of the three senior years prepares the pupils for entrance to the High and Normal schools. In these schools the lessons are not all taught from the text books, which are printed at a Chinese printing house in Shanghai. The girl gets a more important education in every day living. Mingling with many others of varied dispositions and tastes, she learns to think and decide for herself, assume responsibilities, help those around her, and unconsciously finds what

life with love means. Here too she learns the important lesson of taking care of her body, and what cleanliness and regular exercise can do.

The ultimate aim of all education for the girls of China must be to prepare them for their position in the homes as wives and mothers, for single Chinese women are unknown. This training is two-fold, first to teach the girls to be good housekeepers, for in no land is a wife truly respected who does not know how to prepare her husband's food and have his clothes ready for him when he needs them. The Chinese make no exception to this. They wrote articles relating to this golden rule two thousand years ago. Therefore every Boarding School girl, though unable to be taught all the fine arts of cooking, is taught to appreciate a tidy room, clean and neat clothing and well prepared food. The other side of training a girl for home life is far more difficult, that is, helping the girls to understand that the marriage relation is noble and pure, and instituted by God Himself. In the school we are never in want of opportunities to teach this, especially in the Bible and catechism classes, and the happy Christian homes in the mission compound, visited often by the pupils, are living examples for them to see and understand.

The friendly relation between the mission and Government schools is shown in a request from the local Education Board at Wei Hwei in 1919 for permission to visit the Boarding Schools there. Shortly after this visit announcements were received of a three days' school exhibition, and invitations were extended to our

mission schools to take part in it. Although time was short, the girls prepared drawings in pen and pencil, water colors, maps, letters, specimens of penmanship in both English and Chinese, essays, arithmetic problems and samples of sewing and handwork. In addition to similar articles the Government schools sent in clay-moulded fruits and vegetables, carved bamboo vases, pen racks, boxes and frames, figures of men, animals and birds carved in stone, bugs and worms bottled in alcohol, wonderful specimens of crocheted flowers and plants in crocheted pots. A box of cocoons, larvæ and spun silk, together with cotton balls and thread was one of the most interesting exhibits.

The Wei Hwei Mission Girls' Boarding School was awarded a gold medal and No. 1 Certificate of Standing for its exhibits and general appearance as well as several complimentary scrolls and pictures.

Surely a new day has dawned for China, when school girls of all classes can walk along the city streets and are received in public by the leading men and women of the city, including the officials and their wives!

Uniform examinations are held yearly at all these schools and a high standard is maintained. Many of our graduates continue their higher education at our High and Normal school for boys at Wei Hwei or at the High school for girls at Changte. Formerly the High school girls had to go to Peking or Hankow for their training, and only a few could afford the extra expense. Many of our graduates from the Higher Primary schools have been used as teachers in our

mission schools, giving from one to seven years' service before getting married and settling down in their own homes. Some of them are the wives of evangelists, or teachers, or medical assistants, and as mothers in Christian homes are training their children to be sincere Christians.

Union College. Although the Honan Mission has no college, its schools are affiliated with the Shantung Christian University at Tsinanfu, and our graduates receive college education there. Our mission is represented on the staff in Arts, Medicine and Theology, and also on the Board of Management. Graduates from our High and Normal Schools are students there in Arts, Medicine and Theology.

The Honan Educational Association organized at Chikungshan in August, 1920, comprises representatives of the Canadian, Swedish, the China, Inland and American Missions. Uniform examinations for the third year Higher Primary have been arranged for June, 1921, and it is recommended that our Mission Schools join in them.

Sick and Needy

The Patient. "Medical work is Christian love in action, and love is the true motive for every form of missionary work." To know what the Christian Mission Hospital means in Honan one must take a peep at the patient at home. Rich and poor alike have their sick, who are sadly neglected from sheer ignorance, improperly fed where food is abundant, or starved where food is scarce. Why give food to the useless one, when there is not sufficient for all? In order to

live one must work and there is no time to give attention to the sick one. She may be left in an outhouse with papers off the windows and flies buzzing around. Her friends know of no cure and she only waits relief in death; or if a free time comes, she is carried to the hospital, often only to find it is too late.

A child has smallpox but the parents do not know the care required, and the disease follows its course and disappears. But sight has gone too, and that child must go through life blind.

A poor woman lying for weeks at home, sadly neglected, is at last brought to the hospital. A bath is the first necessity and the doctor, anxious to teach her nurses a lesson gives it to the patient herself. That poor patient never ceased to speak of the gentleness and kindness of the doctor. "I have many friends and relatives," said she, "but no one who would do for me what you have done to-day."

The Doctor. Honan has three general hospitals, at Wei Hwei, Hwai King and Wu An, with one men's and one women's hospital at Changte, making in all five hospitals operating at the present time. The medical staff consists of eight men and two women doctors, besides nurses. As one man is newly appointed, and two others are teachers in the Medical School of the Shantung Christian University at Tsinan, only five are left for the three general and one male hospital. Two young Chinese doctors, recent graduates, assist in the work at the two general hospitals at Wei Hwei and Hwai King.

A new hospital is being put up this year at Wei Hwei

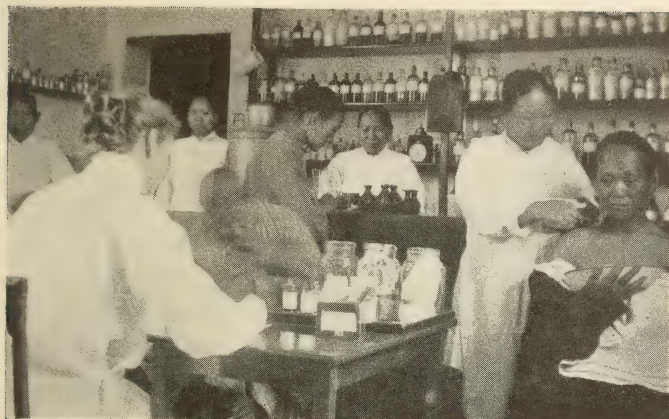
and promises to be an up-to-date building well equipped for such work as is carried on in our Canadian hospitals, and a Nurses' Training School, the first in Honan, will be affiliated with it. Up to the present time our hospitals have been Chinese buildings with brick floors, and native beds, and patients have usually brought their relatives or friends to wait upon them. In the new building there are to be private wards to accommodate the patients from wealthier homes, semi-private, for two patients, and larger wards with room for eight or ten patients and their attendants.

At Hwai King Hospital there is the Langstaff Memorial ward for tuberculosis cases in memory of Major Langstaff who was killed overseas.

Fees are charged at all our hospitals, but those who cannot afford to pay are not turned away.

The doctor's office hours cannot be posted on his door as one commonly sees at home. But he does have regularity as far as possible—operations in the forenoons, out-door clinics in the afternoons, visiting patients, and attending to dressings between times. Emergency calls to the city or neighboring town or even to more distant parts by rail come at all times, for the more advanced Chinese with money are willing to pay expenses if the doctor will only answer their call for help. As far as possible, however, patients are treated in the hospital rather than in their homes.

Evangelistic work goes hand in hand with the medical and splendid opportunity for it is found in the hospital wards. Besides this regular daily hospital



DR. JEAN I. DOW IN HER DISPENSARY
AT THE OUTDOOR CLINIC.

work the doctor has sometimes to attend members of the mission staff. At the opening of each session the pupils of the Boarding Schools receive medical examination and, wherever necessary, treatments are given, and vaccination done to prevent epidemics breaking out in the schools.

Still another branch of his work is the public health department, including the sanitation and care, not merely of the mission compound, but also of the neighboring Christian village in which are the homes of mission employees. This work must be given constant supervision and demands many hours of the doctor's time. Pamphlets on hygiene are prepared and distributed among the public, posters are posted up in public places warning the people against insanitary and filthy conditions, against the danger of infection from flies, mosquitoes, lice and rats. This knowledge is made more realistic to them by lectures given with lantern slides to exhibit the terrible results of neglect of such warnings. Then, too, the doctor devotes some time to the training of his medical assistants, giving them a course in hygiene, chemistry and practical work, including tablet or pill making (for, owing to the lack of a drug store, the hospital must make and dispense its own medicine) to fit them for their work in the hospital.

Similar work is done in our W. M. S. Hospital at Changte where the women assistants under the doctor's training become well qualified to attend the patients, give anaesthetics and even perform minor operations.

But there are so many sick who never reach the hospitals that the need for college trained native doctors and nurses is most urgent, and the time has come when the mission must not merely relieve the sick who come seeking help, but at the same time train and send out properly equipped men and women who shall be able to reach the sick in the distant parts.

The Nurse. In the earlier years, the doctor with medical assistants formed the hospital staff, with a Christian woman with no medical knowledge, as matron of the women's wards. But latterly the male doctor in the General Hospital, found he could carry on his work more successfully among the women if he had a nurse to assist him, and so he trained two or three married women to work only in the women's wards of the hospital. Our first graduate nurse, one of our own school girls, has now returned to give her services in our mission hospital, while others are still in training. We hope soon to have our own Nurses Training Schools, connected with our new hospitals. As our mission is associated with others in the Shantung Christian University at Tsinan, we have had one of our nurses on the staff of the University Hospital in connection with the Nurses' Training School there. Let this work speak for itself through her.

University Hospital Tsinan Nurses' Training School

Class—About forty nurses, men and women both trained, as Chinese custom will not allow women to nurse the men patients. The men, practically all High School graduates from the mission schools, take

much the same course of lectures as women and make excellent nurses.

Curriculum—The course of studies followed by Canadian Training Schools, with an extra year given for experience in ward management, in all, four years. Text books have been translated and instruction is given in Chinese.

Difficulties—(a) Insufficient staff. One or two graduate nurses must supervise night duty, operating theatre, out-patient department, cleaning of wards besides the ordinary administrative work of a Training School, and, in addition, find time to prepare lectures in Chinese. To increase the difficulty, many nurses go out to the mission field fresh from graduation, when a year or two spent in special training along lines of social service, public health, obstetrical training, and administration would be invaluable.

(b) The difficulty of reconciling, to the Chinese mind, the indignity of manual service and menial labor, with the dignity of the student and the nurse as we know her, is very real. Much of the waiting on the sick is considered the work of the lowest coolie.

(c) The utter ignorance of what the nursing profession stands for. To give to a people, accustomed for centuries to look up at the sun and guess the time, the necessary idea of prompt and accurate efficiency is a serious difficulty. The Chinese phrase which means "not much difference" is constantly given in excuse when questioned about a four o'clock medicine given at a quarter to five, or a tablespoonful given when a teaspoonful was ordered.

(d) The fear of being left alone on night duty, and especially the dread when death visits the ward in the lonely night. Many a young nurse has deliberately lain down and gone to sleep rather than face his night work on a busy ward.

(e) To keep the women nurses, who are only girls, steady and womanly in the daily contact with men doctors and medical assistants. They have been taught to think such contact improper and tending to evil. Close supervision is necessary and the quiet dignified example which will reassure them and teach them how to meet these new conditions.

(f) The great poverty of people, patients and nurses alike, which finds in the lavish use of supplies a temptation not only to carelessness, but to theft, making watchfulness and checking necessary.

(g) Perhaps as real and as great a difficulty is the lack of a sense of duty or responsibility; the easiness with which a lie is regarded, the tendency to eye service—all results of the loose home training and lack of Christian teaching.

Encouragements. (a) The development of character in the nurses themselves is the greatest encouragement. Steadiness, self-control, carefulness, faithfulness, responsibility—these qualities are the result of training and teaching. The girl of seventeen who flung herself on the floor in tears when corrected, is now the efficient, quiet supervisor of the women's wards, as fine a type of Christian nurse as could be found anywhere.

(b) The growing confidence of the people, who come

to the hospital and out-patient department in increasing numbers.

Aims—(a) Broadly, to give a training which will *first*, open the eyes of the nurses to the physical and spiritual ignorance and misery about them; *second*, make them feel their responsibility toward these conditions; *third*, teach them how most effectively to relieve and banish them.

(b) To impress upon them the rules of health. The preventable disease, misery and death is almost unbelievable. Infant mortality is from 30% to 75%, and is caused largely by syphilis, diarrhoea and tetanus. Blind children are in every little village; unwashed eyes at birth, smallpox and measles are among the causes. An average of one feeble-minded child in every household, untaught, ridiculed, neglected; deaf mutes in almost as great a proportion and untaught; lepers, and those suffering from tuberculosis and smallpox going about unrestrained and spreading contagion; no isolation during, or disinfection following smallpox; scarlet fever, measles, typhoid, cholera, plague; flies breeding by the millions in street corners of every city, where refuse is thrown. These conditions are found almost all through China.

(c) Public Health Teaching—to rouse public opinion to demand Government Health Officers, doctors and nurses to heal this open sore of China; to overcome ignorance of bacteria and of surgical treatment of sores and injuries.

The Native Church.

Home Life. Perhaps nowhere does the gospel make itself felt more than in the home. The position of women in a Christian home is so much improved that heathen families often try to obtain Christian husbands for their daughters. Christian Chinese homes, presided over by women educated and equal to the men, are such object lessons that the neighbors say, "We want such homes."

Girls names are now changed. Instead of "want a boy," "too many girls," "little trouble," they are now called "little love," "little joy," "little precious." Family worship is conducted in the home when teaching of the Word often results in other members of the family accepting Christ as their Saviour. In one home the son of a widow became a Christian and as master of that home he began to hold family worship, though his mother and wife had said they would rather have him in his coffin than follow the foreigner's religion. The result was the conversion of wife and daughters, and a more friendly attitude towards Christianity in the proud and haughty mother.

Educated Christian boys want educated Christian girls for their wives; and in some cases where betrothal had been arranged previous to their knowledge of the gospel and the girl's family still remains heathen, the boy has paid to send the girl to the Mission Boarding School to make her a better wife and mother for his home. The Christian young man takes his wife and makes their home wherever his work calls him. What a contrast to the former

custom, where he left home, leaving the young wife with his mother, too often to be treated more like a servant or slave than a daughter!

One writer says: "Despite the cruel custom of foot binding, despite the untidiness and unskilfulness of very many Chinese mothers and mothers-in-law who oversee the industrial training of their children. Chinese womanhood is essentially sound and is the hope of the Chinese Nation." Past restraint kept it sound, but what of the future womanhood of China with this restraint removed, if nothing takes its place? The masses are still untouched by the influence of Christianity.

The burial customs of the Chinese are both extravagant and burdensome. Large sums of money are spent on offerings at funerals, especially at the graves of senior members of the family. One Christian widow felt she must be the first in her village to protest against the folly of this time-honored custom and to set an example for others to follow. Amid much opposition and ridicule, she announced to her wide circle of friends that there would be a Christian service at the funeral of her husband and son who were to be buried the same day. (It is common among the wealthier Chinese to keep the coffin of one member of the family until there is another death and the two are buried at one time.) Practically the whole village and others from a distance attended, and many at that service heard the gospel for the first time.

Her brave testimony bore fruit and not long after another woman had a Christian service at her hus-

band's funeral. Scores of friends and relatives attended, some of whom would not ordinarily come to a gospel meeting, and these listened to the Message of Life from the wonderful words "He that believeth on me, though he were dead yet shall he live." This shows the truth in the statement made regarding the influence of women in China, "The results of women's work and influence in China are out of all proportion to their conspicuousness." "In weighing the gold which has been poured out for the redemption of China, it is impossible to measure the extent of her influence or the value of her place."

The Story of Mrs. Lang and her household

"Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit." Thus Soliliquized Mrs. Lang as she contemplated the ice-clad blades of wheat in an itinerary through the country. "Truly there is no grain suffers as the wheat suffers." Suffering of all kinds struck a deep chord of response in the heart of Mrs. Lang, and always recalled the poignant suffering of the days of the Great Famine, when in the family councils, as a last resource for keeping the wolf from the door, she had consented to be parted from mother, sister and brother to be sold as wife to a strange man in the distant Province of Honan. Recalled, too, the days which followed, full of suffering from her separation and removal to a strange place; the days of misery in her new home, when for the offence of being homely, and unskilled in the domestic science of Honan housewives, she was beaten and knocked

about by mother-in-law, husband, brothers-in-law and sisters-in-law. In the cold winter weather when other members of the family were huddled over the brick stove warming their feet at its tiny flame, she sat in the darkest corner of the room, unreached by any flicker of candle light, and with numbed hands busy at her spinning, the object of the jests of the others as she cried with the pain of frozen fingers and toes. Her sole hope and comfort—that of some day seeing her loved ones again—was ruthlessly taken from her when she heard of the little starving brother being drowned to shorten his days of anguish, of the mother's starvation, and of the little sister being beaten to death by the family to whom she had been sold—who can depict the desolation of her lot? No voice called from out the deep to tell of the Saviour triumphant over death, no hand stretched out to clasp her as she sank in the waters of despair.

Years have passed, by dint of perseverance and earnest endeavour, she who was once the despised little daughter-in-law has become the capable housewife, famed in the villages round about for her skill in all kinds of domestic science, her greatest laurel being the admiration of her once persecuting mother-in-law and husband. The six daughters of her household have all been well trained in spinning, weaving, cooking, grinding grain, making shoes and other garments. The mother love determined that her children should not eat bitterness in the homes of their mothers'-in-law as she had done in hers from lack of being initiated.

One day the serious illness of her husband revealed

to Mrs. Lang her deep affection for him, and when only one hope of recovery was held out by the Chinese doctor, she unhesitatingly endured the knife that a piece of flesh from her arm might be taken and boiled to make medicine for the sick man. He was restored to health and strength again. She had not heard the truth, "Except a grain of wheat fall into the ground and die"—but a voice within urged her to make this sacrifice that the family circle might remain unbroken.

Hark! A new song is heard in the Lang home, a joyous sound, "Jesus loves me, Jesus loves me." The search for truth has been rewarded. Mr. Lang has heard of the love of Jesus, and now his one purpose is to know Him and tell the story of His Salvation. While wife and daughters spin or weave, he reads to them the precious Words of Life. His two youngest daughters are sent to the Mission Boarding School at Wei Hwei. The fourth daughter, still at home, is daily instructed and he uses every opportunity to tell the Way of Life to his married daughters and their husbands. His wife is sent to learn from the missionary's wife or to attend the women's Bible classes at Wei Hwei. He suffers persecution at the hand of his brother when household gods, and all signs of idolatry are removed from the home, but he suffers meekly and without protest. Time was when the slightest opposition to his wish brought on fits of temper, ending in acts of violence, as when in former years in a fit of anger he killed his first wife.

The new life of the Lang family, the joy, the forgiving spirit, the practice of the golden rule, all had an

effect on their neighbors, and even spread to near-by villages. Many gathered to hear the father read the Word of God morning and evening at family worship, and to hear him speak to the unseen Saviour in prayer. What a change in this home, as one after another, its members found the knowledge of a Saviour and the joy of Salvation. All things were brought to Him in prayer. The fear of watching alone in the harvest field through the long night was changed to peace as Mrs. Lang now looked up to the star-lit sky and knew that the Great Creator, the All-powerful One, was also the loving Father who watched over His children to keep them from harm. A daughter of the home became seriously ill, and preparations for burial were made, when, by God's appointment, the missionary arrived, earnest intercession was made and the daughter recovered almost instantly. Such confirmation of the love of Jesus in stretching forth His hand to heal her child made the presence of the Lord very real to Mrs. Lang. Henceforth her life must be given completely to Him.

Now her daughter-in-law is quite capable of keeping the home and her husband willing that she should go and teach others the way of Salvation. So for almost four years she has proclaimed the Truth in many villages to hundreds who had never heard it before. Day by day, in the early morning, studying with other helpers, and interceding for those to whom they went, she has been faithful and earnest in witnessing to the power of a Saviour mighty to save.

Five centres were made the basis of preaching, and

each year she travelled many weary miles in springless carts over bumpy roads among mountains or sandy wastes. At inns en route, she secured a night's rest on a mat spread on the mud floor or brick bed. Before daybreak the carter's voice called her to be on the road again, and without breakfast, or even a drink of boiled water, she travelled many miles. On arrival at her destination further delay of breakfast was often caused by the smoking, pipeless, brick stove which had to be coaxed, by means of bellows, to give enough heat for cooking. But these inconveniences were all compensated for in the joy of telling of Jesus who died to save sinners, and of seeing souls born again. Mrs. Lang never failed in intercession at the Throne of Grace, and one by one as He called them, His sheep heard His voice and followed Him. Some were strengthened to endure persecution, and some made courageous to tell their joy to neighbors and friends.

As a result of her work, five little communities of Christians have become lights in the surrounding darkness. Can you hear the hum of the Christians studying the Word of God? Can you hear the songs of praise from those who have lately learned to praise their Creator? Can you hear the murmur of prayer from a company of women kneeling, and as the Holy Spirit gives them utterance, bursting into prayer each unconscious of the other's presence? Can you see the neighboring villagers waiting the return of those who have the Good News of a Saviour to proclaim? Can you see small boys and men who can read, eagerly poring over copies of the gospel? Then think of the millions

yet unreachd, the invitations unaccepted from lack of strength and time. Then remember the harvest is great the opportunity short. What are you doing with your life?

Little Mrs. Lang is now suffering from cancer and soon will be called into the presence of Him whom she served so faithfully. She looks forward with joy but says, "Who will preach to my countrymen? I yearn for their salvation."

Evangelism. All the work of the mission is evangelical, even though it comes under the branches known as medical or educational. But apart from these there are methods purely evangelical, as the preaching of the Word in city or country chapel, at fairs or any large assemblies of people. Here the male missionary and his Chinese evangelist or the lady worker and her Bible woman, keep open door and preach daily to all who care to come and listen. Visits are made to various centres where they remain for a few weeks, and not only in that centre is the Word preached, but all the neighboring villages are visited. Christian literature is always carried and often large sales are made.

Evangelists and itinerating Christians spend most of their time in this work, supervised by the missionary of the district. Evangelical teaching is carried on daily in our hospital wards, and many a patient who comes in a heathen goes out a Christian, and their influence is felt in their home villages.

Classes are held by the missionary and her workers when the women of the neighborhood gather together for Bible study for a week or ten days. These classes

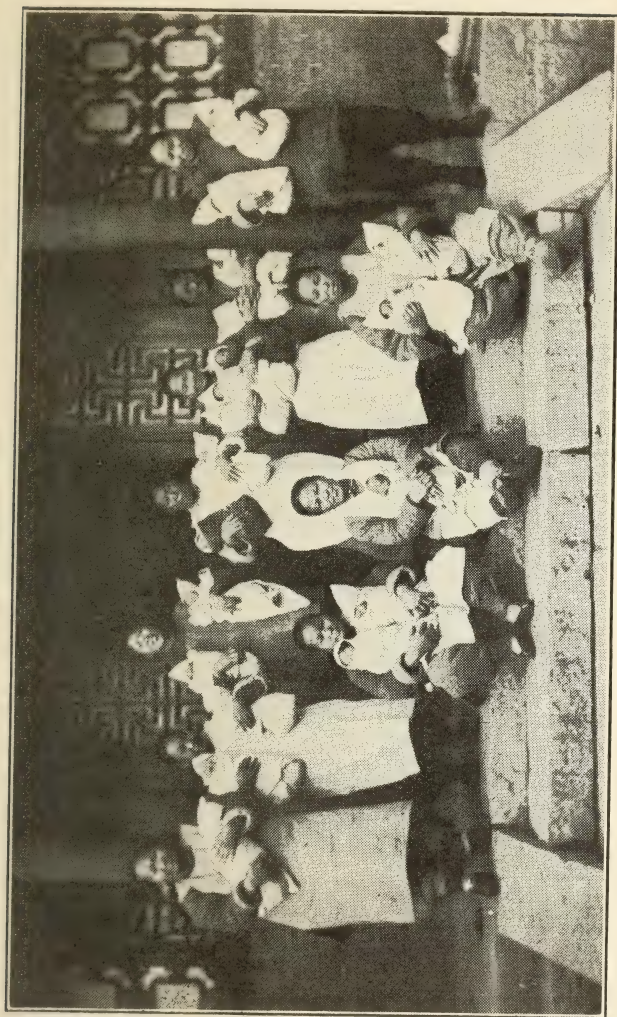
are much appreciated by the young Christian mothers whose home duties prevent them going away for a longer period to study. The Bible women's class held for a month each year gives instruction to those who are preparing to give themselves for the Church's work. The month has proved so inadequate that the Presbytery passed a motion to establish a regular Bible Women's School, giving five months' teaching each year. The new phonetic script recently introduced throughout China is being taught to all classes, and even school children are teaching it to the older members of the home.

Woman's Day. Tent campaign, Changte. 1920.

"Precept upon precept, line upon line, here a little and there a little." 'Tis thus that the successive winter campaigns in the city are making an impression upon the daily audiences of women. It was noted during this series that a much larger percentage of the women came to stay and listen, and further, that the former frequent retreats from fright upon seeing a foreigner, were this year a rare occurrence.

On woman's day, the seating capacity for six hundred was taxed to accommodate the numbers who came. The message effectively given by the Chinese workers was well received, many of the audience sitting for almost five consecutive hours of preaching, interspersed with the singing of hymns by the school girls and a very much appreciated address on hygiene by Dr. Jean I. Dow.

A young Buddhist woman who had carefully observed her vegetarian vows for over five years listened



FAMINE BABIES IN CHANGTE MATERNITY RELIEF HOSPITAL.

with rapt attention, while one of the workers told of her release from this bondage into the liberty of Christ, and then came to one of the ushers and said, "I too want to learn this doctrine." Sitting alone in one of the back seats, listening intently, a little woman beckoned a worker to her side and said, "I want to follow your doctrine." During one of the addresses on the closing evening an opportunity was given to confess belief in Jesus by raising the hand. At the far end of one of the seats, a hand was resolutely raised and it proved to be the wife of a Christian, who has long prayed and worked to lead his wife into belief. For such as these we thank the Lord of the harvest and pray that during the coming months He will guide many to where "line upon line" of His Truth may be pressed home again to the hearts of those who have heard.

The Present Conditions.

The winter of 1920-1921, will long be remembered in Honan for the terrible suffering and death by famine. A great part of the regular work of the mission was interrupted to enable the missionaries to devote their time and strength to famine relief work. Schools were opened for women and children at all the stations, where many were fed and taught who otherwise would have starved. Spinning and weaving were introduced at Wei Hwei to give women work, while a pillow-making industry at Hwai King kept many supplied with sufficient for their daily needs. A new road built between the railway and Wu An gave hundreds a means of earning their living, and similar road-

building was carried on in other sections of the field.

Perhaps the work most appreciated by the Chinese themselves was that done in the maternity wards opened up at Changte and Wei Hwei Hospitals. At the former, under the care of Dr. Dow and Dr. Mac-Tavish, over five hundred babies were born and they and their mothers cared for for seven months. These were all cases where starvation was the only alternative, had they not been received into the Mission Hospital. Dr. Dow writing says, "It is good to see the gratitude of some who realize that no other chance of subsistence would have been available. One patient said her sister-in-law died of starvation when her baby was eleven days old, and that when the father, who was a soldier, came home, he buried the infant alive in the grave with her, because there was no means of nourishing it. Then just about ten days ago the eight year old boy died also of starvation."

This famine has called forth the sympathy and help of many who are distressed when they know that people are dying from starvation, but what of the usual condition of the starvation of their souls?

Hark the wail of Heathen Nations,

List! the cry comes back again,

With its solemn sad reproaching,

With its piteous refrain;

"We are dying, fast, of hunger,

Starving for the bread of life!

Haste, oh hasten! ere we perish

Send the Messengers of Life."

CHAPTER III.

SOUTH CHINA.

Present Day Conditions.

China is still in a state of political chaos. North and South still have their separate Governments. Inter-provincial strife still abounds. The latter part of 1920 witnessed serious trouble in Kwong Tung Province, due to the fact that the military governor was a native of the adjoining province, and with his soldiers, tried to establish his own regime in Canton. After repeated efforts had been made to dislodge him, he finally retired, leaving a legacy of debts and a depleted Treasury. He also blew up one of the big arsenals before taking his departure. For months business was disorganized, and river traffic in the Canton Delta practically at a standstill. School work suffered greatly, and as students were continually leaving with every fresh rumor of trouble, several schools in Canton had to be closed altogether. Such conditions are always accompanied by a greater degree of lawlessness, and more frequent attacks than usual by pirate hordes. Outlying villages suffer most, but attacks upon towns and cities are not infrequent. There are villages where the women often keep guard by day and the men by night, and many dare not sleep in their own homes. Unpaid soldiers often constitute a like menace.

This has been the repeated history of the Republic in South China, during the nine years of its existence. However, the new governor is a Kwong Tung man and promises to do away with the old military system, so that this province is likely to be the first to take a very important step towards real republicanism. A stable Government would prove a splendid asset in the carrying on of regular mission work.

Another step of far-reaching importance has recently been taken. Legalized gambling, as a means of raising the Government revenue, has been wrecking the happiness of many a home and causing untold misery. Efforts made by Christians and men influenced by them, to induce the Government to do away with this evil, have been successful and the close of 1920 witnessed its banishment from the province.

One great danger of the present transition period in China lies in the false idea of liberty prevailing among the younger and less conservative generation. Moreover, the whole status of women is rapidly changing. Young women with higher education are taking their place in public life as teachers, doctors and nurses. The need for wise, strong leadership and careful training will be readily understood. On the other hand, one hopeful sign for the future is the growing spirit of patriotism manifest in the rising generation of students and the development of national consciousness.

As regards mission work, and its prospects in the South China field, it has been said, "Prejudice and planned opposition are rapidly disappearing, and the way becoming constantly clearer for the evangelist

with the gospel message." An ever-increasing opportunity is afforded for speaking in schools through the country and distributing scripture portions, which thus find their way into many homes. The establishing of the Chinese Home Missionary Society, at the "China for Christ" Conference, held in 1919 by Chinese leaders, marks a great advance for the native Church. A definite beginning has already been made in the Province of Yun Nan.

The Sick and Needy.

The Hospital and Doctor. The "Marian Barclay" Hospital at Kong Moon Port was opened in 1912. It consists of a main building with chapel and dispensaries, with a wing for men patients and one for women, on either side. There is accommodation for about forty patients. The hospital work is constantly increasing notwithstanding the great number of native doctors and foreign-trained midwives coming into the district. Beds have frequently to be set up on the verandahs to accommodate patients, and the need for the proposed extension is greatly felt. The plan is to add another story to the main building and a maternity annex.

The present staff of the hospital consists of Dr. Jessie MacBean and Dr. John Macdonald, in charge of the women's and men's work respectively, each assisted by a foreign-trained native physician and a staff of nurses. In addition, there is a dispenser for the men's department, and a blind Bible woman in the women's, the latter also teaching massage to the nurses and giving treatments. Besides the routine work of the

hospital,—the care of patients, operations, classes for nurses and so on,—the doctors respond to many outside calls, and carry on dispensary work in different centres.

One needs to know the faith and prayer life of these Christian workers in order to understand the wonderful recoveries accomplished under most adverse conditions. The importance of the trust and confidence inspired by the wise, kindly treatment of the hitherto mistrusted foreigner, cannot easily be estimated.

The Heung Shaan Chinese are raising \$50,000 (Mexican currency) for the purchase of land and the erection of a modern hospital in Shek-ki. They agree to put up the building provided the Canadian Church will equip and staff it. The doctor and nurse who have been assigned to this hospital are already on the field, busy with language study. There are a number of more or less capable foreign-trained native doctors in private practice in Shek-ki. Two women physicians, graduates of the American Presbyterian Medical College in Canton, have for several years been employed by a benevolent society in the city and have done splendid work among the women and children. There is, however, a great need for the hospital in this large city, which ranks in importance second to Canton, in the whole Delta, and has a densely populated country round about.

The Nurses. In the women's department of the "Marian Barclay" Hospital there are three classes of nurses. Of the six who graduated in 1920, after a three years' course, two have taken positions in Canton



DR. JESSIE MACBEAN, GRADUATES AND NURSES

in training at Women's Hospital, Kong Moon.

and the others are doing private nursing. They have had a great many special cases, both in and out of the hospital, which shows that the Chinese are learning to appreciate the value of skilful treatment for their sick. 1921 finds eight girls training in the women's department, and four male nurses in the men's. Two of these girls will graduate in 1921. The graduation is marked by a public gathering, with a special speaker, and a programme to which the Boarding School pupils and the nurses contribute. Tea is served at the close and a dinner given for the graduates at night, where suitable gifts are presented. They, in their turn, entertain the staff the following evening.

The head nurse, Miss Shearer, in addition to her work as supervisor, gives lectures to the nurses in both departments, following the course recommended by the Nurses' Association of China. She also has a weekly Bible class for those directly under her care, three of whom were baptized in 1920, and three more are preparing for baptism. Dr. Macdonald carries on similar work among the men.

Extension work is being planned in the medical department for both men and women. The changes are not in sufficiently definite form to make a statement, but the purpose is to use some of the Forward Movement money in this way.

The Patient. There are two classes of patients,—those who come into the hospital and those who simply come to the dispensaries. The doctors have every week what are known as “dispensary days,” twice in Kong Moon Port, twice in Kong Moon City and once

in San Ui. Patients begin to arrive long before the appointed hour. Looking over the motley crowd as it gathers, one is struck by the number of sore eyes among both young and old. Some are red and inflamed, some have ulcers forming on the eye itself; some have eyelids inturned until the lashes are rubbing on the eyeball. Dirt and carelessness about infection and disease are responsible for most of it. Many children are blind from smallpox and from red pepper and ground glass treatment. The doctor has many a heartache over the hopeless verdict that must be given, where eyes might have been saved by prompt, sane treatment. The same is true of many of the other cases.

Malaria and dysentery bring many a patient, as well as infected and loathsome sores. One wonders at the amount of poison the Chinese system is capable of withstanding. The spring and early summer brings large numbers of babies and children covered with huge boils to be lanced and dressed. Pandemonium reigns then.

The patients as they enter the dispensary, purchase little wooden tickets of admission, which cost two cents. Then they sit and listen to the gospel message, which is always given before the doctors begin treatments; or talk quietly to the Bible woman and preacher, who move about among them after the service. Many a conversion may be traced back to this hour.

A woman came one day to the dispensary, with her little son who was ill. She sat drinking in the message of the Father, God, from the lips of the Bible

woman, and believed at once. She became one of the most faithful members of the church, and a real witness-bearer until the day of her death.

Through the dispensary, entrance is gained for the evangelistic worker to many a home, which might otherwise remain closed because of the lack of a point of contact. Dispensary work is decreasing somewhat, possibly because of the fact that a growing number of Chinese doctors are also carrying on free dispensaries.

Then there are the hospital patients, who come in for operations or confinements, or to be under the immediate and constant care of the doctors in some dangerous or stubborn illness. Many of these patients are too poor to pay even for their food. Sometimes chickens, eggs or fruit are brought in to help meet the expense; at times the friends bear part of it, or Christian Chinese assume the responsibility.

A heathen village woman, who had been ill for months, was found almost starving, by Chinese Christian women. They enlisted the services of two men to carry her in a large basket to the hospital. She improved at first, then grew worse. Finally she asked to go home to die, and was taken back just two days before the end. Her hospital expenses were borne by these Christian women, and the doctors felt it wise to accept the money so lovingly given.

One of the difficulties in the hospital work is that often people wait until the case is almost hopeless, before coming to the hospital. Another difficulty is illustrated by the following incident: A school girl

had been ill with typhoid, and, under careful treatment in the hospital, was just reaching the place where skilled nursing would bring her back to health, when her mother suddenly appeared one day and insisted upon taking her home. One reason she gave was that she was hungry. All warnings and entreaties were in vain and the workers with heavy, apprehensive hearts saw her taken away.

The treatment of hundreds of patients in the hospital each year affords a great opportunity for personal work. The days pass slowly for those who are not too seriously ill to care, and with no outside interests to distract them, many listen willingly and attentively to the gospel message. Many too become deeply interested in learning to read the simple Christian classic. A morning service is held each day in the chapel, attended by the hospital servants and all patients who are able to leave their beds. The preacher at the Port Church also conducts a hospital Sabbath School. Thousands of Chinese, through hospital or dispensary work are coming into touch with the healing and cleansing power of Christ. The effect of this branch of the work upon heathenism cannot be estimated.

Children and Students.

The Child. The small child in China has usually a happy, care-free life. One sees little ones playing their games on the street like children the world over, save that, in many cases, they are carrying babies half the size of themselves, fastened on their backs. As the girls grow older, play rapidly becomes a thing of the

past, unless they are fortunate enough to be in a school compound, where they are encouraged to take part in the games. One thing we feel specially thankful for is that, in our part of the country, the custom of foot-binding has quite died out.

Chinese mothers know very little about child training. Their main idea is that a small child cannot be expected to understand what discipline means, and consequently the average child has little upbringing. Lack of self control is a thing one is often struck with, in old and young alike. All sorts of impossible threats and promises are used to induce obedience. Addressing a women's meeting one day, the writer spoke of the sin of lying. One woman burst out laughing, exclaiming, "Listen, she says it is a sin to lie. It is impossible not to lie. How could one ever manage children without lying to them?" It is very hard to make even Christians realize sometimes that a lie is never justifiable. The kindergartens which are being gradually established are a great help in the training of the little folk. It is in cases of sickness that one pities the children most. They are so often the victims of cruel, ignorant treatment or of indulgence which gives them some very harmful thing to eat because they cry for it.

One South China Mission recently organized a Baby Saving Campaign. Notices were sent out stating that babies might be brought to the hospital daily, until they were a month old; that a free bath would be given them and instructions as to caring for them. Nearly two hundred mothers responded.

One inmate of many a home to whom one's heart specially goes out is the little slave girl. She is the household drudge, and cruel blows and angry words often fall to her lot. She has been sold by her parents, sometimes for as little as thirty dollars, and a deed given to the purchaser, just as though it were a property transaction. Looking out of my window one day I saw, in a vacant lot nearby a little girl, weeping bitterly and calling, "Mother, mother." I learned that she was a little slave, who had been punished for some offence. The greatest advance we have made in anti-slave legislation in South China, is that if parents wish to redeem their children, the owners must release them. Kidnapping children and holding them for ransom or selling them as slaves is one of the most common methods used by pirates to make money.

The only real class distinction in South China is between land and boat people. The latter spend their lives on boats, or in little shacks built along the river bank. In Canton the boat population is estimated at 500,000. A large part of Kong Moon Port community is made up of these people and there are also many in Kong Moon City. The children usually play along the banks when the boats are in, the small ones being distinguished by having large cork floats tied to their backs, to locate them should they fall into the water. They are often tethered inside the boat when it goes out. A few have found their way to our schools, but the constant shifting of the boats from place to place, prevents regular work among them. In 1920 a branch of the Canton Boat Mission was established in Kong



THREE GIRL GRADUATES,
holding the flowers presented by Mrs. Meyer.

Three Lady Teachers and Miss Langrill in the back
row. The Kong Moon Boarding School in the
background.

Moon City, one feature of whose work is day and Sabbath schools and other meetings for children.

There is no religious education in the heathen home. As the children grow older, they often perform the duty of lighting and setting out the incense sticks; but it is not until they grow up that definite worship is expected of them.

The School Girl. One of the outstanding developments in the recent history of China and one most full of promise, is the importance now attached to the education of girls. There has also been a wonderful improvement in the educational system, though much is still to be desired. The old time Chinese are rapidly disappearing before modern educational institutions. What are known as Government Normal Schools for girls are found in all the principal cities of the South. They give practically no Normal training, but the grades correspond largely to those of a public school, with a little High School work. The attitude towards Christianity in these schools is mainly hostile, and the worship of Confucius is taught. Still one finds these keen young minds open and alert and among many of them little or no faith in idol worship. One of the most interesting Bible classes the writer has ever had, was composed of about sixteen Government School girls, only five of whom were Christians.

The policy of most missions is to establish day schools for girls and boys wherever a preaching station is opened. At the present time there are nine day schools for girls in the South China mission and five for boys, while six stations are still unsupplied. In

two of these stations, the schools are conducted by the native Church, and one school has been opened in a village where there is as yet no chapel. There are 328 children in day schools supervised by women missionaries, aside from the Boarding School. Two most faithful Bible women owe their conversion to village schools. Two of the schools are in the capital cities of San Ui and Shek-ki; the former with an enrolment of 85, ranks as one of the best in the city. It has three teachers, one a graduate of our Boarding School. The attendance at the Shek-ki school has decreased to 50, owing to the lack of accommodation. It has three teachers and is supported entirely by the Chinese Church, though still largely under missionary supervision, and has a kindergarten in connection with it. A fine new school for older girls, supported and controlled by Chinese merchants, natives of Shek-ki, has been opened there recently. Mr. and Mrs. MacRae and Miss Reid assist in the teaching and the two latter are on the supervising committee. This school will probably be merged later into one much along the lines of our Boarding School.

In all the stations, it is the mothers whom one finds clinging to their idols, and opposing strenuously any desire on the part of their daughters openly to accept and follow Christ.

In one of our day schools, a young girl, who had been faithfully taught by a Christian teacher, came to be examined for baptism. In her own words she "prepared to die" before coming, as her mother was so bitterly opposed. She was severely beaten when she

went home. Later she was allowed to teach a little school in another village and things went better for a time. Then her fiancé, who had returned from Canada, influenced by his relatives, refused to marry her, because she was a Christian. She was beaten at least twenty times by her relatives to try to force her to recant. It was of no avail. Christians and missionaries intervened. Finally she married, her husband promising that she should be allowed to worship her own God and attend service. At the time of writing this privilege had never been granted her, and she was still being persecuted. The Christians of the community are much exercised, for they feel it to be a test case.

In addition to the day schools, we have, at Kong Moon Port, a Boys' Boarding School and a Girls' Boarding School. The latter was opened in October, 1916, and has now an enrolment of 66. Miss Dulmage the Principal, is ably assisted by two fine young Chinese women teachers, with a junior teacher from among our own graduates. The school comprises lower and higher primary grades, a seven years' course in all, the studies being similar to those in Canadian schools. English is taught in the higher primary classes and each class has an hour's instruction daily in the Bible, in addition to chapel exercises in the morning, and evening prayers.

Many a Chinese father who has been abroad, would put his daughter in Boarding School, were it not for the women relatives, who see no advantage in a good education for their girls. Another of our difficulties in the work is that the girls are often taken from

school in order to be married. Coming in one day I found the girls in one of the senior classes much perturbed. One of their number had just received a letter, calling her home to be married. She was becoming deeply interested in the gospel. In talking to me she said, "Ku Neung, what has been the use of it all? I have learned to know the truth and want to become a Christian. Now I am going back to marry a heathen husband whom I have never seen and to live in a heathen home. I am sure to drop back where I was before." The outstanding girl in the graduating class of 1921 is eager to be baptized, but is hindered by the opposition and threats of her father. Her three younger sisters, also in the school, are in much the same position.

There is a student Y. W. C. A. in the Boarding School, to which the hospital nurses also belong. It meets weekly and has proved a very real blessing to the girls. Under its auspices voluntary Bible classes are conducted, in which the enrolment in 1920 was 39. They have also a "Time Investment Club", which plans for definite Christian service during their vacation. The Association is responsible for a Women's Meeting and two Sabbath Schools, one in the chapel with an enrolment of about 70, mostly boat children, the other in a nearby village. All teaching is done by the Chinese teachers and girls, who also do a little evangelistic work in the homes of the day pupils, and regularly visit a day school in a neighboring village.

The Boarding School staff have repeatedly experienced the power of prayer to clear up difficulties.

Writing of a recent confession and restitution, the Principal says,—“It was a wonderful prayer victory.”

In 1919 there were three graduates, and six in 1920. Two of the latter are now teaching mission day schools and two are training for special work.

The College Student. In the matter of higher educational institutions for women, the North easily takes precedence over the South. In the Canton Delta, aside from Hong Kong, the only High School for girls was opened by the American Presbyterian Mission in Canton City in 1916. It has a steadily increasing enrolment. One feature of present day missionary effort is the movement towards union in institutional work, wherever possible. As a result, our mission has recently appointed Miss Langrill to the teaching staff of the Union Normal Training School and Miss Dickson to the Union Bible Women's Training School in Canton City. Up to the time of the establishment of our Boarding School, we were entirely dependent upon other schools for teachers. Now two of our 1920 graduates are taking extra training in this Normal School, one for kindergarten and primary work and the other for work in the higher grades. The latter was the outstanding girl in the Boarding School.

The Native Church.

The Field. 1921 marks the nineteenth birthday of the South China Mission, and finds twenty-one missionaries on the field, including missionaries' wives, who have proved a splendid asset in the women's work, giving their time willingly in all lines of service.

In addition to the foreign staff, there are fifteen native preachers, twelve Bible women and four col-porteurs. The latter have sold over 45,000 scripture portions this year in addition to tracts and posters.

In 1920, 154 members were added to the Church by baptism, eleven of whom were from Tsiu Lin Island, where, after years of fruitless effort to establish work, a reading room was finally opened. This has since become a chapel in which regular services are held. There are three stations in the large cities of Kong Moon, San Ui and Shek-ki, which is now the resident station of some of our missionaries. Thirteen others are in towns or large villages. In all stations near Kong Moon Port, regular weekly meetings for women are held by the lady missionaries, who also visit the outlying stations as regularly as possible, hold special meetings and visit the Christian homes and the surrounding villages. In Ping Laam two of our lady missionaries were asked by the teacher of a clan school, to address a public meeting in the ancestral hall. The audience of three hundred or more, chiefly men and boys, was quiet, orderly and respectful. The work in this station is showing marked signs of new life.

Visiting in homes, where curious groups often drop in to see or listen; holding classes for training Christian women and helping enquirers; supervising the work and holding meetings in day schools; or itinerating in the more distant parts of the field; these are the things which help to fill the busy days of the evangelistic worker.

The Bible Woman. The Bible woman is the missionary's right hand. She keeps her informed about the "sisters" and their needs, and visits with her in their homes or in the homes of non-Christians to which entrance has been gained. Are some women preparing for Church membership? The Bible woman instructs them. Is there sickness in a Christian home? It is the Bible woman who is called in to pray with and comfort the family. Has some family resolved to give up idols and ancestral tablets? The Bible woman is asked to help in the destruction of the symbols of heathen worship. Does some mother seek a suitable daughter-in-law or son-in-law? The Bible woman's aid is frequently solicited. In short, she is the one to whom the "sisters" turn in need of any kind.

A man lay dying in his home. The women relatives were Christian. He would not allow his wife to care for him, saying that he wanted no Christians about him. At last he fell into a stupor, and the Bible woman who was sitting in the room, prayed,—“Lord, if I can do anything for this man's salvation, show me what it is.” Rousing a few minutes later, he turned to her and said, “I Ku, is there any hope for a man like me?” She used her opportunity to point him to the Saviour, and he died a Christian.

The fondness of Chinese women for backbiting and slander makes her work difficult. Unfortunately this is not confined solely to the heathen and the Bible woman must walk carefully, if she would avoid being drawn into quarrels and yet do her duty. Jealousy or

dislike may make endless trouble for her, and getting at the root of a quarrel has baffled many a missionary.

It is often difficult to secure Bible women who wish to enter the work not as a means of livelihood, but because they feel called of God. The majority are widows with very little money. An industrious Bible woman, whose work seemed fruitless, gave this testimony at a personal workers' meeting, with tears rolling down her face: "For ten years I have worked for my salary. No one could call me lazy. I tried to do an honest day's work for an honest day's pay, but my motive was wrong, and my work fruitless. Now I am going to work for God's glory and the salvation of souls." The divinely called, spirit-filled Bible woman is the greatest asset in evangelistic work.

The Christians. One feels that while reaching the heathen is important, our best work as leaders is among the Christians. One of the greatest difficulties in training the women arises from the fact that so few of them can read. The simplified script, which gives promise of being such a help in the North, has not yet proved practicable in the South, because of the greater number of tones in the Southern dialects. Wherever possible, mid-week meetings for prayer and Bible study are held for the Christian women. Real progress has been observed in the lives of most of them. They are continually making use of opportunities for service. In one country station a number have promised to do personal work next year, undertaking to speak of Christ to at least one person each week.

In Shek-ki several neighborhood Bible classes are held in Christian homes in different parts of the city, and in connection with some of them there are classes in reading. Miss Reid writes,—“At the close of these classes, visits are made to homes near at hand, where there is an opportunity to give the gospel message. I try to get as many women as possible to do the work, not only of finding opportunities for us, but of giving their own personal testimony as well.” A weekly prayer meeting for women is also held in one of the Christian homes.

Evangelism. One of the most hopeful signs in the Chinese Church to-day is the growing realization on the part of the Christians of their personal responsibility for the salvation of others. In almost every station there are voluntary workers. Christian women are giving their time to visiting with the Bible woman or missionary; or are sometimes carrying on the work themselves, where there is no regular Bible woman. This work has been greatly stimulated throughout China by the Personal Work Movement of recent years. One pastor says,—“It has revolutionized my church.” Visiting prisoners in the jails, is a feature of evangelism in Canton City. The Bible women have shared in this work in Shek-ki and the men are doing similar work in Kong Moon City.

Each Chinese New Year season is now marked by a week of evangelism in the churches. That is the season when the Chinese take their one real holiday, and it affords splendid opportunities for special Christian effort. Preparatory classes are held in the

different stations and volunteers give their time to visiting in heathen homes during the New Year and to bringing out interested ones to special services. In the larger cities, such as Shek-ki and San Ui many of the women did splendid work in interesting others in the gospel and in gaining entrance into many homes for the missionary and Bible woman.

Miss Dulmage writes: "In Kong Moon Port all the women met in the chapel. We explained the purpose of the campaign. After prayer for guidance and blessing we separated. Mrs. MacKay and one group went in one direction, the Bible woman and another group to a nearby village. An elder's wife invited all the women in the neighborhood to her home at Kong Moon Port,—a home which is a real witness for Christ to all her heathen neighbors and invited me to speak to them. The room was crowded, and as I spoke I felt that much preparatory prayer had been offered by this little woman. Her husband came in from similar work before the meeting closed and gave his testimony. A weekly study class resulted from this meeting. A few months later one woman was baptized and others wished to follow her example, but were hindered though fear of relatives. The next week Mrs. MacKay, Mrs. MacDonald, three Bible women and I concentrated on the village of Ma Uen. We held meetings in different homes and always had large audiences. The women were so enthusiastic over this plan of work, that they followed it for many weeks, after their regular Wednesday meeting. It has led them to

realize more fully their need for prayer and Bible study, that they may have food to give to hungry souls. The efforts made by some of the older women to learn to read, are very touching."

One of the finest results of special evangelistic efforts is that many women, who considered themselves too old or stupid to help, are discovering that God has a place for them too, and their lives are being greatly enriched.

This, in brief, is the story of women's work in South China. The longer one lives, the more one realizes that the evangelization of the country rests, in large measure, with the Chinese themselves; and one thanks God for the capable, talented, consecrated Christian leaders He is raising up in that land.

A Chinese preacher once made the statement, "Men are not saved by methods. They are saved by people leading consistent Christian lives." The same thought was emphasized by a Chinese Y. M. C. A. Secretary who said: "The greatest contribution any missionary can make to China is just Christian character." Shall not that be the burden of our prayer for China and the Chinese Church, that, in a spirit-filled, consecrated Christian Church, Christ may be so lifted up that He will draw all men unto Himself.

CHAPTER IV.

SHANGHAI.

Christian Literature.

"A small drop of ink,
Falling like dew, upon a thought produces
That which makes thousands, perhaps
 millions, think."
Byron.

Long before Western nations were civilized enough to have either paper, ink or pen, millions of drops of Chinese ink had fallen from the Chinese pen. Doubtless, too, they were inspired by "thought." But here we pause and consider if Byron's poetical illustration will hold. Did these drops of ink, falling from the pens of the ancient Chinese sages, produce "that which made thousands, millions think."

China has always put a high premium on literature. As a people she is traditionally divided into four classes, the first rank being given to the literati or scholar. China is rich in her old classics, of poetry, history, art and philosophy. She also possesses voluminous dictionaries, the most ancient of which is usually said, by Chinese scholars to belong to the 12th Century, B.C. It may truly be said that the literature of China is ancient, varied, full of lofty sayings and deeply revered. After stating this, do we dare say that one of the greatest needs in China to-day is literature? Yes, we even dare to say so.

In order to make people "think", literature must be alive, and must deal with the problems and the lives of the people. In Canada it is the fashion now to wear large rimmed tortoise-shell spectacles. These were worn centuries ago by the Chinese scholars. Picture him,—big round spectacles, long gown with long sleeves, long finger nails, walking with slow, dignified tread, and meditative air. He had little or no knowledge of life beyond his own doorstep. He could doubtless produce essays written in choice language after the style of the books he had himself studied, the more obscure the meaning, the cleverer the production. A chosen few only could even pretend to understand the mysteries embodied,—to the common man it was, alas! worse than Greek.

How many of the older missionaries can recall the scholarly gentlemen who used to act as their honored instructors in the Chinese language! When droning over the classics the pupil would sometimes feel a little inquisitive as to what it all meant, and would mildly ask for some explanation in simpler language. Can they ever forget the look of reproof in the eyes of the sage, as, with a wave of the hand, he let it be understood that it was the part of the scholar to "learn," not "understand." The missionaries are fortunate now in having language schools making the path of learning the language much less laborious.

About the 13th Century novels began to appear in the literature of China. But in the realm of fiction the authors did not maintain the same moral standard as that found in other works. There is nothing strange

in this. In a country where women are not educated, where womanhood is not exalted, where the social customs divide the home life of husband and wife, where concubinage exists,—in such a country there is little likelihood that pure and wholesome fiction could be produced. In all Christian countries “womanhood” and “motherhood” have inspired the poet. Not so in China judging by the following ode,—

“A clever man builds a city;
A clever woman lays it low.

With all her qualifications a clever woman
Is but an ill-omened bird.

A woman with a long tongue
Is a flight of steps leading to calamity.

Disorder does not come from heaven
But is brought about by women.

Among those who cannot be trained or taught
Are women and eunuchs.”

Let our readers understand these contradictory yet true statements,—(1) “China is rich in literature.” (2) There is no country in the world so much in need of literature as China is to-day.

Contrasting the Chinese classics with our great classics, W. E. Soothill writes in “A Mission on China,” “Herein is no walking on the sea, no raising of the widow’s son, no Judas, no Peter, no Pilate, no Cross—and no Crown.” We will go further and add “no hope for eternity, no precious promises, no comfort, no salvation, no Jesus Christ.” Oh the poverty of a literature which cannot embody any of these things! The Chinese classics abound in such quotations as the following,—“Thou shalt love thy friend

and ignore thine enemy." "The Master (Confucius) required his sleeping dress to be half as long again as his body." "If the scholar be not grave he will not call forth any veneration and his learning will not be solid." A disciple of the Master once asked him about death. He said, "I do not understand life, how can I understand death." It is true there are also quotations containing good ethics as, "Hold faithfulness and sincerity as first principals." But ethical teachings are of no use if the people cannot read them, and if there is nothing more than pen and ink to enable them to be put into practice.

Chinese Literature. When we come to Chinese literature for women and children we are truly in a barren land. None of the sages of China ever thought of writing for children. There was the Three Character Classic prepared for the favored few who could go to school, but no picture books, magazines, story books, or interesting school books. For women also no magazines, no books on children, or home life were ever prepared. It is true that not many were needed as so very few women and girls, and even boys and men, could read.

We can safely say that when the missionaries arrived in China there was no children's literature, and none for women beyond the few novels, of which we have spoken. Try to imagine a nation of four hundred millions of people with thousands of years of ancient civilization behind her, making no provision for the education of her women and children.

Protestant Christianity. Then came the leaven.

What was it? In Canada we write 1921 A. D. Nearly nineteen centuries ago our Master told the story of the Kingdom of God and the leaven, and it has been working and spreading ever since. But in conservative China, counting from the introduction of Protestant Christianity by Robert Morrison, we could write 114 A. D., or even 32 A. D. in North Honan. The Christian Church had not recognized her privileges, Jesus Christ had not been made known, and the leaven could not work.

Can we picture that great hero, Robert Morrison, who in January, 1807, left England for China? After nine months' journey he arrived in China, alone,—yet not alone,—a stranger indeed in a strange land. Think of him working away sometimes in hiding, often in danger, separated from his friends and with very few letters. What was he doing? To learn the language was his first duty, and his next, to translate the Bible. And so the leaven was put into the lump, and it began to work. Morrison was once asked, "Do you really expect that you will make an impression on the idolatry of the Chinese people?" He answered, "No, sir, but I expect God will."

Other missionaries came, and the leaven went on working. It was soon found necessary to prepare tracts on gospel truths. Then the first convert, the first church, other churches, mission schools and hospitals—the Kingdom of God had come to China. Much persecution and opposition had to be met, but the Church went on growing.

Tract Societies. With the progress of Christianity

came other desires and needs, and one of the greatest was the need for Christian literature. In the early days of the Church in China, simple tracts met this need, and the Tract Societies were started. In 1878 the Chinese Tract Society was formed in Shanghai; in 1876 the Central China Tract Society was formed at Hankow; later on another was started in Chungking, known as the West China Tract Society; still further West is the Canadian Methodist Publishing House, which also publishes tracts and Christian books. Other smaller Societies publish tracts in districts where dialects are spoken, as Fukien, Amoy, and Canton. These Societies all work in close co-operation. We must bear in mind the distances in China, and also the slow modes of travel—Hankow about eight hundred miles from Shanghai, Chungking many hundreds of miles from Hankow, Chengtu still further west. This explains these different Societies, not different in aim or object or doctrine, but separated by necessity.

The Christian Literature Society. But the time came when other literature was needed to meet the questionings of scholars about Christian literature and many other things. The minds that had been asleep began to wake up. In 1887, Dr. Williamson, a man of great faith started the Society for the Diffusion of Christian and General Knowledge, now known as The Christian Literature Society. Christian books were needed to help bring in the Kingdom of God in China. In Christian lands the Christian literature has been the result of accumulative labors, and so we have an adundance of riches suitable for all ages and in-

telleets. In China, how different! Every tract, every book, has had to be prepared.

Dr. Williamson began his work in small Chinese quarters in Shanghai. He died in 1890, and his mantle fell on Dr. Timothy Richard, another man of large vision and faith. He saw that China could never be reached by voice alone,—the pen was needed to make thousands—millions, think. In 1899, the Canadian Presbyterian Church set free Dr. Donald MacGillivray from his work in Honan to enable him to join Dr. Richard in the work of preparing Christian literature for China. Sir Thomas Hanbury, the head of a large business firm in Shanghai left a legacy to the Society to enable them to put up a building to carry on their work. Other missionaries were set free by other Missions to join the staff.

Dr. Timothy Richard died in 1919. Dr. MacGillivray is now General Secretary of the Society, a post which carries very heavy responsibilities, though now, as always, he is supported by the Canadian Presbyterian Church.

This Society has doubtless had, and still has, a large part in moulding the thoughts and opinions of the educated classes of the country. The books that are sent out to all parts of China have that in them which will make people think. Books are also prepared to help the Chinese preacher and teacher, as well as the Church member. As the Chinese Church grows this need is increasing. The Chinese pastor, Sunday School teacher, evangelist, must be well equipped to answer the questions that are constantly cropping up



DR. AND MRS. MACGILLIVRAY AND STAFF.

Miss Gay and Miss Cowan are in the Back Row.

in the minds of young China.

As the heaven worked, books for women were needed. With the growth of the Christian Church, the rights of womanhood became recognized. Women wanted to read, wanted to know, wanted to think. Our Mission Schools were turning out girls who could read; more than that, some Government Schools for girls were started.

In 1912 the Christian Literature Society began to publish a monthly magazine for women under the editorship of Miss Laura White of the Northern Presbyterian Church of the United States. Miss White and her Chinese young women helpers have also prepared several books for the women and girls of China, which have been published by the Christian Literature Society. Many more such books are needed.

The claims of childhood came last. Somehow the Christian Church has been long in believing what someone has so aptly said, "Win a man, get a unit; win a boy, and get a multiplication table." In China with her millions of children and millions of women, there are not more than four lady missionaries giving their whole time to preparation of Christian literature, and three of these are the wives of missionaries. There are some others living in interior stations who occasionally find time between their many duties to do a little literary work, but we can truly say in this branch of missionary work, "Oh where are the reapers?"

The China Sunday School Union prepares and publishes Lesson Helps for teachers and scholars. The

Sunday School magazine, "Happy Childhood," is meeting a great need. The present writer has been the editor of this paper since it began, and it has been a service of increasing joy. It owes its inception and its support to the Federation of Women's Boards of North America. The magazine has a subscription list of nearly five thousand, and goes all over China as well as to Chinese in Canada, the United States and the Malay States. The paper contains good stories, teaching Christian truths, talks on the Sunday School lesson, and simple articles on temperance, hygiene and service. The pictures in the paper are a great delight to the Chinese children. A preacher in the interior cut out a number of pictures from "Happy Childhood," pasted them on a cloth, and was using them in his evangelistic work. When he went to a village he first took out his sheet of pictures, hung them up in a prominent place, drew the crowd, and then told "the old, old, story."

A series of children's books is being prepared to be known as "Happy Childhood Story Books." Numbers one, two and three are already printed. Last year a picture book for children, "Jesus, My Saviour," was also prepared and has been warmly received. It contains pictures on the Life of Christ with a short and simple explanation opposite each picture.

The Headquarters of most of the Societies producing Christian literature are in Shanghai. People from all nations are to be found in this city. It has a foreign population of twenty-four thousand, and a Chinese population, including the native city and ex-

tensions, of not less than one and one-half millions. The first glimpse the new arrival gets is that of large foreign banks and shipping offices, and motor cars, trams, rickshas, and wheelbarrows, on wide roads. But a closer acquaintance will reveal dirty, squalid streets, beggars' huts, and poverty in many parts.

From Shanghai, trains and boats go out every day carrying passengers, cargo and mails to all parts of China. The Presbyterian Mission Press, the Commercial and other printing presses are in Shanghai. These presses print the Bible for the Bible Societies, the Sunday School literature, Christian books, and children's magazine. The boats and trains take the precious cargo, containing that which will make thousands think, to North, South, East and West. Much has to be carried by coolies or carts after leaving the boat or train before reaching its destination.

The secular press also comes to our aid. In the days of our pioneers there were no newspapers in China. Now there are not only newspapers, but these are willing to print Christian articles in their columns. From the Christian Literature Society articles are sent every week to these papers bearing their message of truth to the reading public. In the pioneer days there was no qualified Chinese help to be obtained. Now, in the preparation of all Christian literature we have Christian Chinese helpers, both men and young women.

Phonetic Script. This chapter would not be complete without mentioning the phonetic script which is a sincere attempt on the part of the Chinese author-

ities to provide a simpler form of reading for the masses of China who will perhaps never have a chance to go to school. The Christian Church had already been trying to solve this problem and have now practically adopted the national system. The Headquarters of the Phonetic Promotion Committee are in Shanghai with Miss Garland (China Inland Mission) in charge. The work of this Committee is to prepare help for teaching the script and in many ways to assist those who are preparing books or planning to teach it. The Christian Literature Society has published some simple books in this form. The Life of Christ for children has also a phonetic edition. Other books are in preparation. Many of the gospels have also been printed in the phonetic.

China is awake—is thinking—the leaven is working. Whether China will ultimately embrace Christianity as a nation will be decided within the next few years. The masses of China are still illiterate: Foot-binding, concubinage, infanticide still exist. In some parts of China it is a rare sight to see a woman with a natural foot, whilst in Shanghai the women have almost abandoned foot-binding. But, thank God, the Christian Church is in China. We are turning out young people from our schools, young people with vision. They need books; the reading fathers and mothers need books; pastors, Church members, boys, girls, little children, scholars, officials, all need books.

Someone has said, "Sow China with Christian literature." We would like to do so, but two things are needed to prepare the seed—the worker and the money.

One of the principal business streets in Shanghai looks like a fairy land at night, so brilliant is the electric lighting. In a conspicuous position is a very effective illumination advertising cigarettes. We do not advertise our goods in that way—we cannot. Children in Christian Canada get their Sunday School paper given to them; but children in heathen China have to pay for it unless someone pays for them. Our books are far too expensive, but we cannot help it.

The people in the interior are so poor that the price of a book is sometimes prohibitive. The Christian Literature Society would like to publish a Christian paper, but the preparation of the seed costs money and men and women. Will not many more of the young men and women in our schools and colleges hear the voice calling, the voice of a great nation, calling, calling. Do you want a big task? Here is one—to help in the building of the Kingdom of God in China.

“A small drop of ink,
Falling like dew upon a thought produces
That which makes thousands—perhaps
millions think.”

CHAPTER V.

JAPAN.

History in a Nutshell. In 1868, just one year after Canada became a Dominion, feudal Japan, after two centuries of seclusion from the outside world, began her modern life. "To seek knowledge throughout the world," as the first imperial rescript read, embassies were sent abroad to study modern institutions: and in 1889 a constitution was promulgated which gave the people certain rights and the government certain functions, while still retaining all ultimate power in the hands of the Emperor. Feudalism was abolished; law courts established; a school system set up; an army and navy founded; and an industrial system begun. In 1905, after the war with Russia, she was made a first rate power by the other first class nations.

17th. Century Christianity. Towards the end of the 16th century, Francis Xavier, with his Spanish and Portuguese priests, introduced Roman Catholicism into Japan, where it flourished exceedingly. In 1638, however, the then dominant feudal lord, fearing that the Christian propaganda was being made a cloak for foreign aggression, expelled all foreigners from the country, and instituted a fierce persecution against the Japanese Christians. Thousands were put to death, all that was visible of Christianity was stamped out, and for more than two centuries Japan shut her-

self off from all communication with the rest of the world.

Japan's Reopening. In 1853, American guns rattled at Japan's gates and demanded entrance for trading purposes. This was the signal for the malcontents within Japan to rise against the rigid military rule under which they had suffered for more than two centuries, and demand a resumption of the imperial power. This was accomplished in 1868, when the young Emperor, then a lad of only eighteen, took possession of the military garrison in Tokyo and made it the imperial capital.

Modern Education for Women. Compulsory education in primary schools makes an ordinary education practically, if not entirely, universal. The government also provides middle school education for boys, which in turn leads to the universities; and high schools for girls, which are, however, of a very inferior grade, and are not designed to lead anywhere. However, there are a few higher schools for women, mainly private, that prepare women to be secondary school teachers. The imperial universities have recently admitted women to certain lectures, and two large private universities have decided to admit women as full students. A number of women have been educated abroad, for the most part in American colleges, and have returned, most of them to be leaders in women's education. The first girls' schools were established by the missionaries, and led the way for the Government system. To-day the girls' Mission schools are practically confined to secondary edu-

cation, where, although the number of their students is negligible in comparison with that in Government schools, a great deal is being done to build up Christian character among young women who go out to play an important part in society.

Women's Activities. Women work in factories, shops, post, telegraph and railway offices; they are conductors on electric busses; they are typists and stenographers, teachers and newspaper reporters. In the small but virile society of Christian people, women pray in church, assist in taking up the collection, and, in the Presbyterian denomination at least, some are set aside to assist at the communion. It was to another primitive Church that these words were written, "There is neither male nor female in Christ Jesus."

The Dark Side. Were this all that needed to be said about the status of women it would be an easy tale to tell. Down in the warp and woof of society, eating at the very foundation of home life and purity, are the geisha system and both licensed and unlicensed prostitution. These women far outnumber the girls in high schools and have a wider influence upon society than the educated women have. The systems are entrenched behind huge business interests and Government license. Such recognized systems make for a loose moral tone in society, and until they are abolished, the position of Japanese women as a whole will remain low and the health of the nation will be seriously impaired.

Confusion of Thought. It is an aphorism to say that fifty years of modern civilization arbitrarily im-



A BUDDHIST IMAGE OUT IN THE OPEN.

The Younger Generation treat their Religion more lightly than of Old. This would have been an Impossible Sight in the Old Days.

posed after two centuries of absolute seclusion have produced anomalies and anachronisms and confusions, which in no sense have been simplified by the world war. In a confused world Japan stands doubly confused. Modern science and philosophy are piercing though inherited superstitions and customs. Parents and children, living under the same roof entertain opposing ideas and ideals of life; the sanctity of parental authority on the one hand, and on the other, impatience of any restraint whatever. As a gentle little Japanese lady said recently, "I have borne a child that I do not understand." The recrudescences and the reactions; the relics of feudalism and the spasms of extreme socialism; the new rich and his twin the pauper; religions old and new; a new life superimposed upon ancient thought and custom; the inconsistencies of Christendom; these all constitute the background and the atmosphere in which the Christian message must be interpreted if Japan is to be won for the service of the world.

Religions. The most casual visitor to Japan cannot fail to be impressed by the large number of her temples and shrines, her Emperor-worship and hero-worship, by her patriotism and filial piety. Buddhism, a foreign religion originally, is deeply imbedded in her customs and thought-life. Shintoism, the original native cult, has developed recently into a glorified patriotism and Emperor-worship. Both religions have had a tremendous revival of late, and Buddhism, faithful to its eclectic nature, has organized Sunday schools, young peoples' societies and various social

service activities. Not only so, but, new religions, sponsored by none of the old, and spurned by all the others, have sprung up in a night and are teaching astonishing things and catching the unwary in their toils. "Man is hopelessly religious."

The Christian Task. Neither the Japanese Church nor the missionaries blink the task which confronts them, of interpreting the Christian message to a people proud of their history, conscious of achievement, with militarism flaunting itself in high places, a press censorship, which suppresses free thought, and the suffrage belonging to only one in twenty of the population. A huge capitalistic scheme of industry superimposed on old feudal notions of ownership has created an industrial situation which has developed the slum and the pauper, a heavy rate of crime, disease and mortality. Effective evangelism must relate the educated people to the spirit of service and put the Christian Church in vital touch with the social and moral conditions which are threatening the very life of the nation. Christians are the only people who can be expected to make a sustained effort for social betterment, for they alone have the vision of a new heaven and a new earth in which dwelleth righteousness.

Modern Christianity. The earliest missionaries, who followed hard on the American guns, and were of the same nationality, baptized their first converts while Christianity was still a proscribed religion, and belief was punishable by death. After religious faith became free, mission schools for boys and girls were



CHILDREN PLAYING IN A TEMPLE GROUND.

Situated in the very crowded part of the City.

established and churches founded. As early as 1872, a few Japanese churches had already become sufficiently virile to take the first steps towards founding a native Church. In 1890 the native Churches of Presbyterian and kindred persuasions formed an independent denomination called the Church of Christ in Japan, with which the missionaries of the corresponding Missionary Societies co-operate, but over which they have no control. That missionaries who baptized their first converts, while it was yet a capital crime for a Japanese to become a Christian, should live to see an independent, native Church take root, is to have lived not in vain.

The Presbyterian Church in Japan. As the native Church of Presbyterian persuasion led the early independence movement, so it has maintained its leadership, both in the number of its membership, and in the quality of its leading men, both lay and clerical. Its confession of faith is the Apostles' Creed with a short preamble. At its General Assembly in 1920, it was decided unanimously and without discussion, that women should henceforth be eligible both for the eldership and the ministry, without distinction or restriction of any kind. Thus the Presbyterian body in Japan has become a truly democratic body according to Paul's famous definition: "There is neither male nor female in Christ Jesus."

The Share of the W. M. S. The special work with which the W. M. S. has identified itself has its roots in sixteen years' residence in Japan, ten of which were spent as National Secretary of the Y. W. C. A. While

still in this work I touched a fearful tragedy which brought me in contact with men in prison, later with their families and friends and with the physical and spiritual conditions under which so many unfortunate people live.

I visit prisons, keep in touch with the families of many prisoners, put children into school whose fathers are in prison, and sometimes house them in my own home, help to get work for ex-prisoners, and for the women folk of the unfortunate. I get sick relatives into hospitals when I can, and make an impromptu hospital of my own house when I cannot. I restrain the rash, while I encourage the faint, and heavy-hearted—and they are many—that come to me. Perfect strangers, both men and women, who somehow or other have heard that I “comfort,” come to my house and tell me the most astonishing secrets of their own lives. At our frequent meetings at my house we have literally all sorts and conditions of men and women, and it is not uncommon to see an ex-prisoner and a prison official sitting cheek by jowl, united in one thing at least, that they are both seeking God.

I am sometimes asked to care for girl delinquents, and to visit them when they have been committed to reformatories or prisons. Not long ago I visited four or five girls in prison, whose names had been given to me by the judge who had committed them. I discovered that the wife of the prison Governor was an old student of mine when I was in the Y. W. C. A. years ago, and while I was talking to the women

prisoners, both the Governor and his wife were in the audience.

My work in prisons began through the tragic shattering of a home beyond all hope of saving it in this world, and the lesson that it taught me was that homes must be saved *in toto* if they are to be saved at all.

I keep closely in touch with what one is accustomed to call the normal side of life through teaching a few hours a week in a Women's College, and through the Japanese church of which I am a member. Through these channels must come the leaders to carry out Christ's programme for His Church, which must include the needs of all the little ones for whom He died. Plans are already being made greatly to increase the borders of this work which was so strangely begun, and it is expected that when these plans reach fulfilment we shall have in the midst of the crowded districts of Tokyo a well equipped settlement work which will help to conserve the young life of those districts to be an asset and not a drain on the resources of the nation, which, please God, will one day take its place among those who shall work together to fulfil the dream of Christ, "That we all may be one."

CHAPTER VI.

FORMOSA.

The Changing Times.

In Formosa conditions are undergoing rapid changes. For some years after taking over the island, the Japanese worked to improve the country, but owing to conservative ideas on the part of the Chinese, lack of efficient leaders in the various lines and lack of funds to carry out any large schemes of improvement, there were few marked changes. Some schools were opened and have gradually grown and improved. A railway was soon completed from the north to the south of the island. The old city walls were torn down,—the gates being left as landmarks,—and the cities extended; old, worn-out buildings were removed and replaced by up-to-date brick and concrete structures; and many streets were widened. Through the country the roads were improved and made passable for jinrickshas, so that the use of the sedan chair, much slower and more expensive, has become quite confined to the mountains. Later the push-car made even mountain travel more rapid and comfortable, though perhaps more dangerous. Now, with the coming of the motor car, the roads throughout the country are being further widened and improved. A project is on foot to utilize the water of a mountain

lake to generate electric power for the greater part of the island. When that is accomplished the electric car will supersede the push-car and jinricksha. Public buildings are being built where required, the most imposing, being the Formosa Government buildings erected at a cost of \$1,500,000. The Japanese are willing to expend thought and money for artistic purposes, and accordingly, every city and town has its park, with fountains, lakes and ponds, shrubbery and shade trees.

But it is within very recent years that most progress has been made; that the life, ambitions and ideas of the people have undergone the greatest changes. Far Formosa, as well as other countries, has been affected by the Great War. Changes and improvements were bound to come, but the war tended to hasten them. Formosa shared in the general prosperity that came to Japan from her increased commerce, due to the war. Men began to think in larger sums, became more adventurous, attempted more ambitious undertakings. Expenses and wages both increased—in many lines trebled. The poor became accustomed to handling more money, and the general standard of living became much better than before.

Gradually for many years, but rapidly in these later years, the desire for education has grown. As the children have graduated from the Primary School, a desire for higher education has developed and every year sees an increasing number of applicants for the High Schools, Normal School, Experimental Farming and Medical School. The scarcity of High Schools prevents many from satisfying their desire for high-

er education. Year by year the number of students going to Japan to study increases. In 1920 in the various schools in Tokyo, there were about 600 Formosan students, the number having trebled in five years. Kyoto and other educational centres also have a large and increasing number.

Women and Girls. Even more marked changes are taking place among women and girls. According to old Chinese custom, women were kept strictly at home. Those of low rank, being fully occupied with the ordinary routine of housework and the care of the family, had neither the time nor the desire to go outside. Those of the more leisure class spent their energies and time in sewing and embroidery, or smoking and gossiping. But whatever the occupation, they were seldom found out of their own homes and some of them even out of their own bed-rooms. But since the coming of the missionary, and particularly since the Japanese occupation, the old order has been changing. They have been coming out, at first timidly and half ashamed, but latterly, fearlessly and unashamed.

The first to venture were the little girls, who came to the Primary Schools. Then a few among them developed a desire for more education, and entered the Government Girls' High School. With the extension of the Primary School there came the call for women to teach sewing and embroidery, and many began to train as teachers. Now, every year about fifty graduate from the Government Girls' School and go out to teach in the Primary Schools.

Before long the General Hospital opened a course for training in midwifery, and a few more took up that work, many of them being young married women.

The Singer Sewing Machine Company has opened up another line of work for women and girls. Previously all sewing was done in the homes and by hand. The last decade has seen a remarkable change, until now the greater part is done by machine. In order to increase sales for the machine, the Company has established schools where women and girls can learn how to use it in making bibs, aprons and semi-foreign clothes for children, and in embroidering. After a course of three months they may go back to their homes, where they can do the family sewing, or if they wish to earn a livelihood, can be sent out to some smaller centre, to teach the use of the machine to prospective buyers in their homes, or can open a shop and do sewing for the public.

The factory is also coming. Though as yet on no extensive scale, a beginning has been made. The tobacco factory in Taihoku employs a large number of women and young girls. The panama hat industry has given employment to many, and more recently, banana cloth weaving. Girls are also finding employment in telephone exchanges, post offices and business offices.

The bound foot has quite gone. The missionary was making an impression by his efforts to abolish this great abuse, and the Christians were unbinding or refusing to bind the children's feet. But they were always targets for criticism and sneers. The

Japanese authorities, after striving for several years to gain their object by teaching and persuasion, a few years ago gave orders that thenceforth children's feet should not be bound, and of those already bound, as many as possible should be unbound. Prejudice against the unbinding had already been much weakened, so that the order was really welcomed by the majority, though some still tried to evade the law and continue the cruel custom. But for those who wished to unbind, it was made easier, for they were no longer sneered at. The unbinding of the feet has done much to render the women more independent, for they can now go about by themselves, and enter with more confidence into various lines of work, to earn their own living. Formosan women are fast breaking the shackles of ancient customs, and daring to cherish hopes of satisfying their thirst for knowledge and to aspire to complete emancipation.

But this new freedom involves serious danger, for it takes them into tea-houses and inns, where they are subject to all the temptations peculiar to such places in the Orient; to entertainments at feasts as dancing and singing girls; or even to the streets, highly painted and powdered. (Though prostitution is not so shameful a practice as it was ten years ago.)

But they are also free now to listen to the gospel. Formerly they had no desire to hear anything outside of their own narrow lives; now the great majority are ready and eager as far as time and opportunity afford, to hear and learn all they can. Formerly the women as a whole were illiterate, and even yet only

the minority can read, but more and more they are becoming anxious to learn either in the Government schools or in our Sunday schools, Women's classes or Mission schools. They are leaving the old beaten tracks, challenging us to give them the hope and cheer of the gospel, the Christian anchorage of the soul in the hour of temptation, and the joy of the knowledge of the love of God in Christ. The condition of the women of Formosa today constitutes a call more imperative than at any time in the history of our mission.

Children and Students.

The Child in the Home. The Chinese are fond of their children and particularly proud of their boys. A woman who is the mother of four or five boys is considered to have a "good name" amongst her friends and neighbors. Girls are not considered such a blessing. They are only a bill of expense requiring to be clothed and fed, and when they are grown up, go out to another family as wife and daughter-in-law, bringing no apparent return to their parents for all the expense. When one hears of a new baby in a family, the usual question is asked,—“a boy or a girl?”—“A boy!” “Ah, you are fortunate!” But if the answer be—“A girl”,—“Ah!”—As a result of this lack of love and appreciation for girls it has been the custom to give away the baby girls, or engage them while mere infants or small children as the wife of a son in some family. The little girl is taken from her own home and mother and reared in the home of her mother-in-law, where she is often treated little better than a

slave, usually as a servant, very rarely as a real daughter. But the gospel teaching is beginning to bear fruit, and now one sees many Christian families of boys and girls growing up together, equally beloved, equally cared for, and given equal educational advantages.

Primary Schools. The establishment of a Primary School in every town and larger centre, is furnishing an opportunity to many boys and girls of going to school. Clean and tidy, with their roll of books tied up in a large colored handkerchief, the boys all wearing peaked caps with a brass star on the front, they form a pleasing contrast to the unfortunate ones who cannot afford to go, or for whom there is no accommodation. The Japanese language is the main study, and arithmetic, geography, elementary science and ethics are included in the curriculum. On finishing the public school course of six years most boys and girls are quite proficient in the Japanese language.

Our High School Girl. Our mission Girl's School receives those who have studied two or more years in the public school. Those who have finished the public school course, after examination, enter the High School Department, while those who have not yet completed the course go into some grade of the four years' Preparatory Course. The school for primary work was established in 1907, when as yet girls' education was not considered of much importance and there were few little girls attending the public schools. In 1916 a new building with accommodation for upwards of one hundred was com-

pleted. The course of study was revised and extended and the school then registered as a High School with Preparatory Department. Following the requirements of the Government Schools, the greater part of the time of the pupils in the Primary Department is spent in acquiring the Japanese language, while all subjects in the High School with the exception of the Bible and music are taught in that language. To appreciate the difficulty involved in such a system, imagine all our Canadian children, while still living in their own environment and attending public school, being required to learn the French language, and study their lessons in it, taught by French teachers who know not a word of English, or by English teachers in the French language. This is one problem that has to be dealt with in our present educational work in Formosa.

Another pressing difficulty is the securing of competent teachers. The Chinese teachers must be of our own training, as there are no higher schools in Formosa from which graduates can be secured. The Japanese teachers must come, for the most part, from Japan, from the Women's University, or the higher Normal Schools. The average Japanese who has not yet visited Formosa, thinks of it as a land peopled for the most part by savages, over-run with snakes, afflicted with a deadly climate, where every one is subject to malaria and other tropical diseases. With the teaching profession not yet over-run in the home land, it is naturally only the adventurous young teacher who can be induced to go to Formosa, either

to Government or Mission school, and then only on consideration of a much higher salary than is paid for similar work in Japan.

The girls in our mission schools come mainly from Christian homes, but more and more they are coming from non-Christian homes, sent by parents who have no interest in Christianity, but are attracted by the discipline and training that they know prevails in the schools. They come from all classes of society, from the homes of the wealthy and from the homes of the poor. For the latter class a system of self-help has been arranged, whereby a child, by doing some work for the school, may reduce her fees and board. About one in every five of the pupils is glad to avail herself of this privilege and thus be able to enter or continue the course in the school. Many a girl has put forth heroic effort to persuade her parents to allow her to complete her course.

"One well grown girl came to us, whose parents were quite well-to-do, but not Christian, and therefore not very interested in her education. However, they gave her permission to come for one year. She worked faithfully and did well in her studies, usually leading her class. She became an earnest Christian and then her real difficulties began. Her parents objected to her continuing more than the year because of expense, and also because they wished to arrange a marriage for her. Several names of possible suitors were proposed one after the other, not one of them Christian, and she refused as persistently as one of her age and position could. She coaxed and entreated

them to allow her to continue in school, and at last they consented. Assisted by special gifts from a friend of such girls, she was able to finish her course. When Graduation Day came her mother was induced to come and see her graduate, again she led her class and had the honor of receiving the diplomas for the members of her class. The school building, the pupils, the graduating exercises, the work done by the pupils, the interest and kindness of the native teachers and missionaries, were such a revelation to the mother that she sighed as she said, 'I had no idea my daughter was in such a place as this. Had I known, I never should have opposed her coming. I am so glad she has continued to complete the course.' "

And the girl? Her parents are now more ready to listen to her and consult her wishes. She is engaged to a Christian young man and we have no doubt will continue to be a power for Christ in her home, her Church and her town.

With a well-equipped school, good attendance and qualified teachers the work should be very pleasant and encouraging. Truly it is, but it still has its disappointments. The missionary more than any other person has reason to rejoice over the record of Peter's fall, his tears of repentance and subsequent devoted life. Think of working with a girl for years, watching her develop from a little child to a young woman, and grow in the knowledge of Jesus Christ and apparently in grace; seeing her unite with the Christian Church and take upon herself the vows of a Christian, lead meetings, teach Sunday School classes and engage

in other Christian activities, and then, in her third year in the High school to find her copying in examinations! At such a time when a girl in whom the workers have placed confidence, proves unworthy, they can appreciate a little what it meant to Jesus when his most devoted disciple failed Him. But there is always the "second chance," and the same pupil, in her fourth year, later on as helper for a year in the school, and now as the wife of a student preparing for Christian work, has proved herself truly repentant and capable of great service to the gospel cause in Formosa.

As a result of the teaching in this Christian Girls' school, already hundreds can read the Bible in their own language. Many have learned in the school and some of these have passed on their knowledge to others. The great majority of ex-pupils have married and are bringing up families, instilling into the young minds the lessons they learned in the mission schools. Many are taking an active part in teaching in Sunday School or in women's meetings thus passing on the influence of the lessons learned. Some have become nurses in the McKay Memorial Hospital, some teachers in our schools, while others have gone to higher schools in Japan. One recently graduated from the Women's Medical School in Tokyo, the first Formosan woman to study medicine.

Middle School and College Student. Corresponding with this work for girls is that for boys in the Middle School at Tamsui, conducted by Rev. G. W. McKay, son of the pioneer missionary. The programme and problems of this work are very like those in the girls'



THE WOMEN'S SCHOOL, PUPILS AND TEACHERS, TAMSUI.

school. The course covers five years. More attention is given to English than in the Girls' School, as many of the men desire a knowledge of English for business purposes. The school still continues in the old Oxford College erected by Dr. McKay, though it has long since outgrown the building and its accommodation. Plans and preparations for a new school are being made and it is hoped that before long sufficient funds may be secured to erect a building commensurate with the need. The North Formosan moneyed men have been approached and promises of liberal contributions have been made. At the present time, the general world depression, felt also in Formosa, may make it difficult for some to redeem their pledges.

The School had its first graduates in March 1919. In that and the following year several graduates entered the Theological School in Taihoku to train as evangelists, and each year one has been sent to Japan to prepare as a teacher for the Middle School or for other work of the mission. Most of the other graduates go back to their homes to aid in their father's business, or to open new business for themselves. All go out with clearer vision, broader purpose, brighter hope and nobler ambitions. Whether they enter the business world, or some work connected with the Mission, the foundations of Christian principles have been laid for them during their student life in the Middle School.

The Sick and Needy.

Work for the sick has been carried on since 1912 in the McKay Memorial Hospital, opened in that year in the city of Taihoku, with Dr. Ferguson in charge.

While he was at home on furlough, Dr. Gray assumed responsibility, but failure of health caused his return to Canada and subsequent resignation. Dr. Ferguson also, as the result of ill health was forced to go home on early furlough and the hospital was closed in 1918 for a time. In February 1920, Dr. Denholm arrived and is engaged in language study. It is hoped that before long the hospital may be reopened and the sick and needy of Formosa once more receive medical attention from the Christian mission.

While it was in operation, the hospital brought physical relief to thousands of suffering people, hope to the disheartened, joy to the anxious and happiness to many a home. Not only did the patients find healing for their bodies, but with it balm for their troubled souls in the gospel of Jesus Christ. They came from far and near, often bringing friends with them, and all had an opportunity of hearing the gospel. In the convalescent period, relieved of bodily pain, many were ready and eager to hear of the Saviour from sin, the Great Physician; some definitely accepted the Divine Healer and went back to their homes to tell abroad the good news.

One of the most consecrated Christians in North Formosa first heard the gospel from the visiting missionary in the hospital, and for years afterwards, confined to bed in her home, she was a devoted witness to the power of Christ to forgive sin, to bring joy and peace and to help her to bear her bodily sufferings. She died in the faith and her witness still bears fruit in the lives of those she brought to Christ, and of those

already started on the Christian way, whom she led up to a clearer vision of the Truth.

It is our hope that more doctors having seen the vision of this great opportunity for service may hear the call, and come quickly to our aid, that the hospital may once more do its share in extending the Kingdom in North Formosa. The request has been made for four doctors and one nurse that the various departments may be properly manned.

The Native Church.

The Home Life. Picture the ordinary Chinese home. It is built around three sides of a court-yard, the two wings extending toward the street with the main entrance across the court-yard, in the middle of the main building. The family consists of the parents their sons with their wives, and the grandsons with the little granddaughters-in-law. The little granddaughters for the most part have gone out to other homes. Such a household may easily number thirty or forty and sometimes as many as seventy and eighty persons. Each son with his wife and family has his own room or rooms in the wings of the house, with a share in the common kitchen, each in a way, responsible for his own family, but always subject more or less to the control of his parents. At the back of the room facing the main entrance is a high narrow table on which stand the idols and ancestral tablets, while on the wall behind are some pictures of gods or goddesses. Before the tablets are incense sticks, standing in bowls of ashes, which are lighted at certain times. On special days, small bowls of food and tea or wine

are placed before them, as an offering to the spirits inhabiting the tablets. On either side of the room are small tables, with chairs on either side. This is the common reception room for all branches of the family. It can easily be understood that, living in this way, there is little possibility of privacy, and that it must require great strength of character to break away from the old customs or the old religion, and to attempt to introduce anything new in either.

In one home, a grown son, the father of children, heard the gospel from a friend or at an evangelistic service and became convinced that there was more in it than in the religion of his people. He had already lost faith in his idols and no longer believed that the spirits of his ancestors could receive his offerings of food and drink and paper money. He knew little of the power of prayer but was thoroughly convinced that God is the Creator and Preserver and Jesus Christ the Redeemer of the world and of the individual. But was it easy to announce his belief in such a home? His mother and father were old and depending on him to care for and worship their spirits when they were gone, that they might not be left cold and hungry or lacking any good thing. They knew the Christians did not do these things. Could any greater calamity befall aged people than that their son, on whom they depended should thus forsake them and become a Christian? A man in such a position, facing so hard a battle in his family life, must be thoroughly convinced and fully confident of the power of God to save and to keep, before he could tell his aged parents that

he wished to renounce the religion in which they had trained him, and adopt the "barbarians' " religion.

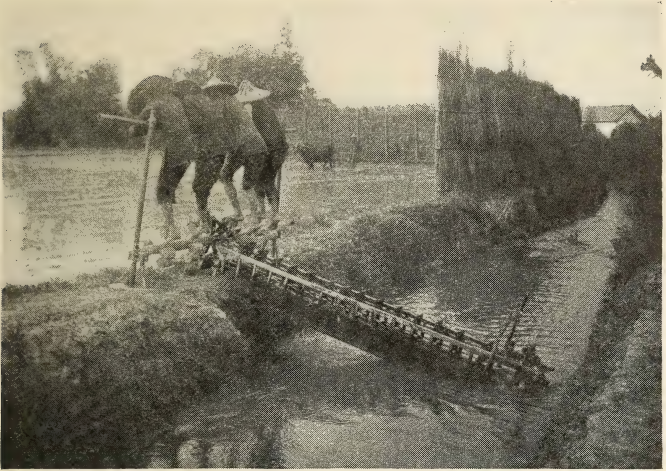
Look in contrast at a Christian home! Here are no idols, no ancestral tablets, no incense, no offering of food and wine. To fill the vacancy on the table, there are often pretty vases of artificial or natural flowers, and on the wall behind scrolls of beautiful writing or drawing or sometimes large colored Bible pictures. Now the family lives more naturally. There is no fear of evil spirits, no need to consult the sorcerer, to "see the day" before beginning a piece of work or starting on a journey; no need to burn incense or make offerings. Now when trouble comes there is a hope that sustains and comforts and in the hour of death in the home, there is not utter dejection and hopelessness.

Evangelism. Evangelistic work in North Formosa centres in the Theological School in Taihoku. There the evangelists are trained and sent out to man the churches throughout the field. The students of the School, for the most part, have received their previous training in the Middle School and continue in theological training for five years, becoming more proficient in both the Japanese and English languages, and above all in their knowledge of the Bible and in their methods of presenting the Christian religion to their own people. After graduation they carry on the work of evangelism throughout the field, centred in sixty churches and preaching halls, or go with their message to new pastures and distant outposts. Eight ordained native pastors, stationed in self-supporting

churches, aid the foreign missionaries in the supervision of the churches. Of recent years the native workers have been catching a new spirit of evangelism and are eager not only to build up the central congregations, but to preach the tidings to the indifferent and to those who have not yet heard.

A special evangelistic campaign, extending over three years, to culminate in the Jubilee of the Mission in 1922, is now being carried on. The whole field is mapped out and the evangelists and other volunteer Christian workers are going out in bands to hold series of meetings in every village in North Formosa, the ambition being to give every person, during these three years, an opportunity of hearing the gospel.

Evangelistic Work for Women. Evangelistic work for men is supplemented by a similar work for women. One of the strongest agencies in this work for women is the Women's School. As women are beginning to throw off the restraints of old customs, they are desiring some education, and as our Mission School is the only institution for them, each year sees an increasing number of young married women, many of them non-Christian, applying for admission to the school. Many of these young women become avowed Christians, and all become interested in Christianity. Evangelists' wives come for some instruction, that they may be able to help better in the church work. Older and more independent women come also, and after some training, some of them are employed as Bible women to help in the evangelistic work in the hospitals or to go out, alone, or with the missionary,



IRRIGATING AND PLOUGHING A RICE SEED PLOT.

The Straw Wall is for Protection from Wind.

to the chapels and villages to spread the glad news amongst their sisters.

Interesting and varied is the work amongst the women of the towns and villages, sometimes fascinating and encouraging, sometimes dull and discouraging.

"A visit is being made in a home by the missionary and Bible woman. Tea has been served and the proper courtesies exchanged, and the time seems opportune to turn the conversation to the purpose of the call. The missionary proceeds to present some Christian truth. The women stand and sit, apparently attending to what is being said, when suddenly—"Your dress is very pretty. It must have cost a lot." "Oh, no, it is only cotton, it is quite cheap"—and the missionary continues with the talk. Presently—"Did a tailor make it?" "No, I made it myself." "Oh, how clever!" Again the missionary continues with her talk. Again apparent attention for a time and the missionary feels that after all the truth may be sinking into some heart, when suddenly,—in an aside to the Bible woman,—“How many children has she?” “She has no children. She is not married.” “Oh-h-h!” Then the Bible woman takes up the theme of the missionary and another phase of the gospel is presented. But the time is up and they must leave. “Come out to the chapel to the women’s meeting this afternoon and hear more.” “Yes, yes!” (not at all intending to) Good-byes are said, greetings exchanged and the visitors depart. None of the women come to the meeting. Was the visit a failure? Only time will tell. If the visit is repeated from time to time, either interest

or opposition will be aroused, and even opposition is preferable to indifference and inertia. Were there more missionaries there might also be more Bible women and repeated visits could be made. At present the work must often stop with but one call.

"A class is being held in a chapel for a week or ten days. The women gather regularly every afternoon for study, prayer and praise. The life of Christ is studied. To a few the story is somewhat familiar, but review is profitable; to many others it is quite new. Among them is a gentle, thoughtful, earnest seeker, who has already heard enough of the Christian truth to desire to hear more, and attends regularly. The wonderful Life is explained with its miracles of healing and forgiveness. Some of the parables with their wonderful lessons are reviewed and in the last sessions the arrest, trial and death of the Great Teacher are studied. Her interest has been increasing and tears glisten in her eyes, as she grasps the truth that this is for her salvation. Having no home ties she soon after enters the Women's School for training, and after completing the course, goes out as Bible woman. This worker has done earnest, consecrated work for several years in the hospital and later amongst the women in the villages. She never tires of talking of the gospel and many women and many homes in Formosa are now enjoying Christian faith through her teaching."

Thus, through schools, hospital and women's classes, many have heard the gospel message and are now free from superstition and fear. But there still remains a

great task for which the women of Canada are responsible. Shall we not quickly seize the opportunity of these changing times, while these people are eager for something, they know not what, to give them what we know will surely bring them joy and happiness in this present life and hope for the future. High School teachers, kindergarten teachers, evangelists and nurses are still required for the work. Who will answer "Here am I, send me!"

CHAPTER VII.

KOREA—CHOSEN.

The Hermit's Awakening.

The Hermit of the far East had for centuries, yes milleniums, lived in her beautiful peninsula jutting off from the great world of China, and facing the group of lovely Japan Islands that curved towards her shores. Two rushing rivers, like great moats, shut off the surging millions of the land of the queue; the broad Sea of Japan effectively barred approach from the lesser world of the Rising Sun. The Hermit delighted in the barriers that kept them away. She did deign to receive Chinese letters to enrich her stores of wisdom, and disputed at times over the Manchurian borderlands whither some of her people drifted. She was not averse to loaning a few families to Japan to teach her ceramic art and a proper mode of dress, but closer relations she avoided. Proud, aristocratic, refined, scholarly, she chose to pursue a solitary way. She firmly closed all doors in her aloofness, that she might in peace ponder deeply the wisdom of the sages. She refused to descend to the level of a struggle for material things and in her absorption forgot her beautiful arts, neglected her industries, save those that barely kept her alive, despised her merchants and artisans, and gave honor to

none but her scholars. She would live her life in her own way. So for centuries she sat in peace and pondered, sufficient unto herself, haughty and contented. But in time there came a stir from another sphere, a new and strange spirit was breathing over the old East, a tide of new life flowing in. Her neighbors yielded, but not she. What need had she of an outside world? Keep it out, with its dirty manual labor, its undignified, rude hurry, its detestable new things, its disregard of class and of learning. But in spite of bolted doors, it would come near and begged an entrance. Its spirit somehow made a way into the minds of her bold young men stirring them to rebellion against age-long misrule, to clamour for rights and a place for the lower classes. Rebels as they were, they caused her great trouble. She rose to rebuke and control them but found herself too feeble for the fray. Poverty had weakened her and with distress pressing hard upon her, the old recluse knew she must open her barred doors to call for help. Whom could she trust, to whom would she cry? There was no time to decide, the choice was not hers, for no sooner was her door ajar than in rushed her neighbors quarrelling as to who should take her in charge. Her voice was not heard in the clamor but ere long the banner of the Rising Sun was floating over her palaces—her rights along with her responsibilities were gone, her king had descended from his throne, her queen was martyred, her people no longer free. Humiliation and sorrow were her future portion. With her new rulers there came also strangers of the Western world

exploring a forbidden land. Unlike any she had ever seen, their eyes were not black, but of many colors; their faces not yellow but ruddy, and their speech of all else most queer—new bands of robbers perhaps, come to search out her stores of copper and gold, her white granite, her red and yellow ochre, or her forests of oak and pine, and her mountains filled with the tiger, leopard, bear and deer. Let them despoil as they would she had no strength to forbid. Yet no, they seemed neither to rob nor to trade, but rather to seek out her people. Teachers of religion they were said to be, but religion was not the Hermit's strong point. She kept priests at a distance, ignorant and vile as she knew them to be, and bade them only keep her scattered temples clean and in order for those who occasionally carried there, an offering to the Buddha. She was not used to teacher-priests as these strangers professed to be, nor could she surmise that the women they had brought would dream of claiming such a place. Her nuns with their shorn heads lived in the recesses of the hills, coming out only to beg, her modest ladies were secluded, travelling, if at all, in closed chairs and with veiled faces. Who were these women going about so freely without fear or shame? The Hermit's horror increased as she saw them prepare to open schools and invite as pupils none other than her own young girls. Who ever heard of girls at school? They had no brains, but were born to toil, to learn the household tasks, the use of washing and ironing sticks, that men might walk abroad in garments white and crisp. Their heads were not for

books, but for the weight of the water-jar, carried to and fro till the kitchen crocks were filled. Their feet should keep to the one path that led to the well or the brush-stack. Why should they be decoyed into a strange way? What would be the end should they walk openly upon the street carried away with the vain thought that they might be students? The old heart was filled with dismay as she foresaw the ruin of her girls, the sad fate of her men left with none to serve them. She protested, but the new spirit was abroad and she could not check its progress.

Now she saw a change come over her women. Upon the streets and roads of the old land there appeared not only the low-class burden-bearing wife of the coolie, in dress dirty and slovenly, but from the home of the respectable farmer and honored teacher, women who went abroad in clean white skirt, long jacket reaching to the waist, concealing the pride of motherhood, and hair braided or neatly coiled under a clean white turban. No brazen street-walker was this, nor dancing girl, for she wore no gay colors and carried no pipe; neither could she be a lady going on her own two feet rather than in a closely curtained chair. She seemed to have no aim but to visit, entering home after home in many a village and town. She went also without fail to the large new place of assembly where the foreigners gathered their disciples, and where they seemed to worship some strange spirit, though there were no idols, no food-offerings, no prayer-gongs, no incense, no officiating priests. Instead there was earnest teaching, reading, a new kind

of chanting and long prayers to the spirit. Yet the worshippers seemed to be quite sane and to live at peace with their neighbors, even though defying all old customs of sacrifice to ancestors, to the fire-demon, the spirits of the water and the trees, the mountains and hillsides, any of which might at a moment send disaster or sickness into their homes. Indeed they had been seen to burn all the treasured symbols of such worship, gathering them from all the dusty corners of their storehouses, from the depths of great jars, off high cobwebby shelves, flimsy rags and miniature garments meant to keep unhappy spirits in tune. They even sang together on such occasions as though celebrating a victory. How far would such recklessness go, she moaned.

Away in the thickly populated West the craze seemed to reach its highest as hundreds, thousands in many towns, followed after the "Jesus-doctrine" and, disregarding the spirits, ceased to worship at ancestral graves, cut off their boys' long hair and their own top-knots, deserted old teachers and sat at the feet of strangers, sending their children recklessly to learn of foreigners their bad manners and their new sciences. Among many strange sights was one almost beyond belief—actually a school for the blind. Not only little sightless children who should be hidden away until old enough to learn sorcery, but grown women as well, leaving the clever arts by which the blind read the secrets of the unseen world and gain an easy living for their relatives, were learning with

patience, young and old together, to read with the finger-ends and other foreign nonsense.

No peace for the weary old heart these days with all sorts of people losing their wits, for other news was whispered about of old women going to school. There was no doubt about it for there they sat, old grandmothers, widows, mothers-in-law, too many to count, studying hard at the new Book for weeks together. They dispersed only to scatter everywhere, working fresh mischief by teaching hundreds of other women the new worship. For they listened by the way-side, at the markets, in their kitchens; while they washed at the brooks or trod the heavy rice-mill; when they tarried for a little gossip at the well-sides; perhaps even as they made an offering to the spirits under the sacred trees or at the hillside shrines; whenever the strange word was spoken there were some to believe and turn from the age-old ways.

Fewer pilgrims toiled now to find the picturesque temples hidden away in lovely groves that tempted to meditation. Priests must tramp weary miles into the towns to remind men of their existence, tapping their wooden bell-gongs and chanting at the doors to beg a few cash or a handful of rice. For her country was turning to a new sort of worship, to a temple without a Buddha, or a picture, spacious enough for scores and hundreds to sit on its wide floors, as they did for hours at a time hearing of a new religion. Where could the grieved old Hermit flee for rest? Would she climb to her highest mountain-tops, out of reach and sound of it all? As she turned weary steps to

her old retreat she passed groups of busy women washing at the stream talking happily together. But of what? Of wonders wrought in their little girls at the foreign school, their great wisdom, the great future before them. And all the talk was without quarrelling. Strange indeed ! As she passed on her way, again and again it was the same tale of what the Book had done for men who read it, of lives made clean, of quarrels and wrongs forgotten, of sins put away and forgiven. She passed low, mud-walled huts, thatched with heavy straw, whence came pleasant sounds of evensong and quiet reading, no scolding, no angry voices there.

A great city building caught her curious gaze, holding her in wonder for the gossip that would tell its story. Soon she heard that this was the place where the foreigners practised their magic arts upon the sick. People with terrible complaints had been carried to the place in covered chairs even on stretcher-beds and soon had walked out strong and well. The blind had groped their way in and come out seeing. Even the dead, so they said, had been made to live again after their bones had been sawn in pieces or their bodies cut open. Who could believe such nonsense? Yet her people did believe and she knew no way to change them. She must get away from it all to think in peace. On her highest mountain summit she sat at last to rest and look over her land. But ah ! The sad changes ! Noisy screaming trains raced back and forth among her cities on their iron roads. Her shores were crowded with great steaming

boats that made bustle and hurry at every port, coming from everywhere, and tempting her sons to venture into that outside world she had long forbidden. Quiet habits were gone, old ways broken up, only rude rush and strange life in the land where she could no longer rule. Her old peace was gone and the Hermit knew of no other.

Home Life in the Hermit's Land.

The word "home" is unknown in the Hermit's Land. The two classes are man and his slave. There is rarely love, equality, or mutual trust and respect between man and wife. Their union is but the result of a good or bad bargain on the part of their parents through a marriage-agent. Physical health, enduring muscles, and ordinary good nature, but most of all maternity, give a woman a bearable existence in her house of bondage, should her mother-in-law be not too violent. She expects nothing, claims nothing, knowing herself to be a mere machine, to be nothing to the man she serves, save his cook, his laundress and the mother of his children. Never a word of sweet courtship before marriage, never a word of love after. His life is lived far apart from hers. She cooks for his guests but never meets them. He sits comfortably with his books on the warm floor of his private room while she toils in the kitchen, knowing not a letter. He may be aristocratic and titled, but she has no name unless she become "mother of" somebody. He is clad in snowy linen and silk of delicate tints, while she, to keep her good name, must be dirty, unkempt, uncombed, unattractive. Her joys are all

in motherhood and the baby on her back is a precious burden. Let her boy grow up, and he will be as far removed from her in the world of letters as is his father. Her hungry heart must have its love while her child is too young to despise her. She may rejoice in his high place in life, but never will she have his confidence, or be his adviser. Yet even such a lowly mother is to be envied beside the childless wife who is endured for a while and then sent adrift as a worthless cheat, while another woman takes her place; or the blind or maimed or sick one who cannot fulfil her duties and is taunted and beaten for her deficiencies until she also is cast out; or the clumsy and stupid one who becomes a cause of anger and strife driving all peace from the household.

In pity for the unloved, neglected woman one may forget the sad loss of the man, the barrenness of his life without the sweet love of home. Never has he seen a truly lovely woman. His mother, sisters, daughters, all ignorant, dirty, despised. Love, respect, tenderness, sweet companionship, he knows none of them toward womankind. Only a low dancing girl may be clean or well-dressed. Only among women of shame will he find any able to read or converse. With affections dormant or dwarfed, he is but half a man. As lord of an ignorant household his is but a travesty on home-life. Without the influence of woman's pure sweet thoughts he must become more arrogant in his proud superiority. His mother cannot be his counsellor, she knows nothing beyond the gossip of her village. His wife dares not pronounce



KOREAN MOTHER AND CHILD

his name, may not even know it, he can trust her with no concerns of his. His daughter is but a disappointment for she might have been a boy. So the girls grow up in their disgrace, nameless, loveless, worthless, only to be passed on to other homes.

The Native Church.

The Evangelist. Amid the Judean-like hills and valleys of Eastern Chosen live thousands of such women. Eastern Canadian women a quarter of a century ago, were touched with their need and cried to their Churchmen like Deborah of old to "come up to the help of the Lord against the mighty" on behalf of these. God used their cry to stir the Maritime Church, and the Mission in Korea was begun. Three men and two women led the way and found a home in the lovely city of Wonsan to prepare for all that lay before them. As the new tongue became real speech they reconnoitred north, south and west, finding everywhere souls in greatest need. To one man the great stretches of the north ever beckoned, to another the lure of a fine old city was irresistible, and so as their hearts were drawn, they made their choice and placed their homes.

The quaint and curious city of Ham Heung saw its first white woman when our missionaries, Mr. and Mrs. MacRae, entered in their covered chairs. The northern part of Song Chin opened its heart without reserve to give its new teachers, Dr. and Mrs. Grier-son, a home. Wonsan gave room for all that zeal could suggest to Mr. and Mrs. Foote and Miss McCully. Here some already knew the Christian faith

and were not averse to their women and children learning of a Saviour's love. A school was soon begun for little girls, and among their mothers were some who would go on long journeys with the missionaries to carry the Good News into towns where only darkness reigned. And so the kindling of the light went on until a dozen places saw its steady gleam, Ham Heung was soon a centre and Song Chin was sending its beams afar when a great change came, as the Spirit of God moved upon the new believers over all Korea in a mighty tide of power that brought in the wondrous Revival, famed as were those of India and Wales. The Church in Eastern Canada had now a work to do beyond all she had planned. No tiny New Hebrides was this she had touched, no Trinidad, child of her love, but a great appealing nation that now looked to her to complete the task she had begun; the task to which as yet only a dozen laborers had set their hands. It was as though the Lord had again given command to waiting thousands to sit down and be fed, as though again the nets had been let down and the ship was filling, sinking with the multitude of fishes, and so again "they beckoned unto their partners in the other ship that they should help them." Thank God there was the other ship, the partners not far away, only in the Western Provinces, who heard the call of need, and seeing the Lord was there, were ready to aid. Then began a blessed partnership between Canada East and West; first the initial step, that the West should send a few men and women to help the Maritime Church shepherd the thousands

in Korea; then the wider plan of a wholly united Church with two Mission Boards merged in one to become fishers of men in far Eastern waters, in Indian waters, in the South Atlantic or wherever God should lead. All this because Korea had stretched out her hands to God. Now the burden of Song Chin for the great North might perhaps be lifted though there seemed no limit to the thousands there; now the ever-multiplying lights of the South might be kept trimmed and burning as the new strong Board would send forth the "angels of the churches."

The first in the ranks of helpers sent from the West, Dr. and Mrs. Mansfield, Mr. and Mrs. Barker, Mr. and Mrs. Macdonald, hurried toward the north, to the home awaiting them in the busy frontier city of Hoi Ryung, close by the rushing Tumen River, that cuts off the barren hills of China. They had reached the border of Korea now but not the boundary of achievement. Hoi Ryung was but a half-way house on the long road into Manchuria whither many thousands of white-robed Koreans were pressing, for Annexation had just then been proclaimed throughout their land and they fled from the fear of what might follow. Soon there must be a watchman on the tower in far Manchuria, a lighthouse there to guide on an unknown way. The Chinese town of Yong Jung in a great valley, in which nestled countless Korean villages, was made the last outpost of the advancing missionaries, a place to spread their nets over a vast flood of restless human life, longing for liberty, for more abundant life that only Christ can give.

A contagion of evangelism had seized upon the Korean Christians that had spread far beyond the men in charge of churches; they paid colporteurs for their faithful travel, and the women who everywhere accompanied their foreign teachers. The desire to win another soul seemed to fire every heart, sending every believer to teach his neighbor. Even children caught the contagion, and led their little heathen friends to Sunday School. The multiplying came so fast that the missionary could never overtake his whole task. Always there were a few places he had not seen, a few groups of people waiting for his word.

Also in Wonsan, Ham Heung, Song Chin, Hoi Ryung, and Yong Jung a strong native force awaited training, as pastors, evangelists, teachers, doctors, nurses, for the masses who had come to know the name of Jesus, and for the millions who were yet to hear. Besides the classes that could sit for days to learn some truths more clearly, there was the Theological School, where some could be received, in the famed city of Peng Yang. For ministry to the suffering there was the great hospital in Seoul ready to train skilful willing hands.

Boys and girls were progressing in their happy day schools, almost ready for the college yet to be. Wonsan had its stream of children passing on from grade to grade, Ham Heung promised to supply hundreds more, and Song Chin was drawing from the towns about, an eager relay for the ranks that would win honor in the days to come. The task was growing very great.

Women were the heaviest care, ignorant mothers of bright happy scholars, unlettered wives of clever men, toiling, unlovely, neglected brides—all of them to be lifted into the Light that transforms, or Korea could never be truly Christian. One by one the missionary women had stepped out into the work of itinerating, longing to reach these needy ones, but the task was endless. Always there were so many “just beyond.” It was like weeding a great field once in a season, like feeding hungry mouths once in many weeks. Yet for this God had provided help and a way, to train the women who already loved His Word, that for one solitary teacher there should be an “army of women” to publish it. In honor of a mother who had loved Korea there was founded the “Martha Wilson Memorial” Bible Institute, where for ten years a sweet pictured face has looked down on the sisters whom having not seen she loved, as they toil to learn for the sake of others.

From every part of our coast they have come—that long stretch from the wonderful harbor of Wonsan to the bleak cold shores of Russia—rejoicing to labor in study night and day for a winter season, if only they may return able to teach the less favored through the months to follow, in all the towns to which they will scatter. From among them have now come a score of Oriental deaconesses in a uniform of clean white cotton, heads crowned with a white turban of neatly folded cloth, feet shod with the white straw sandals of their land and “with the preparation of the Gospel of Peace,” bearing comfort to hearts heavy

with sin, broken with sorrow, sitting truly these days in the shadow of death. Their feet are used to the mountain paths and the narrow windings that border their rice fields. Their eyes are accustomed to the dim light of papered windows and their ears to the concert of household sounds. They can sit in comfort on the warm floors and eat with relish the wonderful viands that issue from the kitchen pots. They know too, the dullness of the minds they fain would waken, for they have themselves been freed from the burden of the heavy water-pot, and market-loads that crush the intellect. They, too, have known what it is to "sit in darkness" and by what way the first ray of light may enter in. Is it not well that they should be interpreters of the Truth that has made them free, teachers of a righteousness that has clothed their own lives with beauty?

Best known of them all is Hannah, who made her first prayer to the stars, found her way unaided through the mysteries of the alphabet, that she might read God's Word, made her own decision to leave an unlawful husband to obey that Word, travelled on foot hundreds of miles year after year by the side of her missionary friend to give the Bread of Life to the perishing. Her steady growth in grace made her ready to be mother to the sisters who later gathered in a real Bible school and her strong faith has steadied and saved many a weaker soul.

Phoebe's heart was hard, her spirit reckless, when she first met the foreigners. Who were they to steal away her son's obedience, and persuade him to cut

off his top-knot, that precious sign of manhood? She filled her skirt with stones to pelt them as they passed. But her son's quiet testimony won her from her anger, and love entered the hard heart. The worship symbols and ancestral tablets were given to the flames and she was free. Quickly she became a witness for Christ, tactful and eager, then a preacher daring to cast out evil spirits in that Name—"a succorer of many." Now she waits with strong faith but sad heart the day of her patriotic son's execution, when she will return to her task of comforting others.

One would love to tell the whole story of winsome Naomi with sparkling eyes lit up with love, clever and keen in her study; tiny and frail in body, yet tireless in her service; wise to guide the groups of women in many churches entrusted to her care, a precious help-meet to her preacher-husband. One should speak of Mary losing confidence in self as she came to know Christ, growing into the strong, reliant guide to her foreign sisters in their first steps in the untrod ways of service; of Sinsong entangled with her many loves, inflated with the glory of her travels to far Hawaii, coming into beautiful gospel light to illumine many; of Miriam, ignorant, violent, unlovely, learning in old age of the transforming Christ and travelling far and wide to make Him known; of Dorcas, the Buddhist nun with shorn head, full of heathen thoughts, now a pastor's wife and woman preacher; of Abigail, the proud teacher's wife, left to make her own way from obscurity to a wide and forceful ministry; of Mary in sweet humility leading a hundred

women of her fishing village to sit at the feet of her Master; of Esther in her youthful beauty entering not a Persian harem, but a rich Korean profligate's home, learning of Him who cleansed the sinner, and giving her life to gain stars for His crown; of Lydia, the aristocrat, forgetting her pride that she might guide the lives of little children; of Julia, the drunkard's wife, carrying the printed Word to hundreds of homes; of Deborah steadily winning souls in the far stretches of Manchuria; of Sin Ai provoking the zeal of her church to provide her funds for study; of Anna, weak in body, but strong in faith, keeping alive a village church; of Rachel, at sixty-one, entering upon deaconess training; of Ruth and Elizabeth, of Myengil and Myengsik, of "other Marys" and Priscillas, transformed, renewed in the spirit of their mind, witnessing to their people in a new Christian womanhood of the power of God to use "things that are despised" for His glory.

Children and Students.

The Child. In the great city of Ham Heung the first to listen to the new message were old Mr. and Mrs. Sin, well-named if one knew their history, yet the name in Korean saves their record for it means only "bitter." With Mrs. Sin's new birth came a new way of life, new thoughts about her neighbors. She had a longing to take them all with her on this road to heaven. Little children weighed upon her heart though she had none of her own to love, and the thought came that she must teach them, for strangely enough she knew how to read. For school-room

there was her tiny room, with its paper doors and her huge kitchen with floor-space round the pots, for text-book her Gospel of Matthew, and without preliminary or ringing of bells the little scholars gathered after all their daily tasks, of carrying wood and water and babies, were done. Their supper was eaten and they might sit with Mrs. Sin as long as they could keep awake. The wrinkled old face beamed upon them, as with her long, lean finger she picked out the easier syllables, up and down the page, the bright eyes following and the shrill little voices screaming out the words after her. When the ardor lagged and the eyes dimmed she told them to rest awhile. The weary little bodies rolled over to curl up snugly on the warm floor, Mrs. Sin threw a quilt over them and put her book away, till the morning should dawn, and went to her own rest. With the first beams of light she stirred her little school to life for a few short hours of study, ere the call came from their mothers for breakfast and the errands of the day. No thoughts of wasting time on such useless tasks as washing faces or combing hair, or of dressing, for clothes were already on, and a shake-down or re-tying of strings was all that was needed. Once in a long time matted little heads might be unsnarled and elaborately washed and polished with rice water, but such work was not to be thought of every day. Mrs. Sin's own breakfast may have waited or perhaps other hands than hers prepared it, for she sat on with her pupils for an hour or so of early morning study, and in time incredible, had the joy of hearing them read

as well as their teacher. Her effort appealed to the missionaries, as here was a ready-made school for girls awaiting them, and very soon it was assembled in a place more fitted for its needs, with other studies assigned. It was doubtful whether the dignified old men who now sat as instructors were an improvement upon Mrs. Sin, except that they were all well versed in Chinese. They paid no heed to order or discipline, content if some of their pupils cared to master the wonderful characters. The Bible woman who now took some charge was satisfied to begin lessons for the day at noon, but gradually order came out of chaos, as younger teachers were prepared for the task. The idea of a graded school became a fact when Mrs. Young set her methodical mind upon it. Matted hair was now no longer seen, but shining black braids instead, filthy jackets and skirts might not appear in the schoolroom without reproof, and mothers consented to relieve the little backs of the burden of babies, and wait until school hours were over before demanding the rounds of daily errands. They grew proud of their gay little daughters arrayed in green and pink or red and yellow of brightest tints, with their long and glossy braids of hair, their clean faces and their great wisdom. But they were careful to provide the huge sunbonnet coverings for their heads that utterly obscured their faces from rude gaze on the streets. And so every morning a white shrouded procession entered the schoolyard with slow and careful step like wee grandmothers, but once inside high walls, the masquerade was thrown aside to

reveal little black-eyed girls ready for books and fun.

The Student. In the schoolroom their power of concentration was the great surprise. Rules for silence seemed superfluous, for no one was distracted by noise. Western pedagogics with varied devices to persuade children to study might be thrown to the winds, among pupils who could hardly be persuaded to stop, who preferred to pore over their lessons rather than play at recess, and who must be driven to the playground. Yet such were our Korean pupils.

Dormitory life, though happy and care-free, gives fine scope for study of Domestic Science. A purely Korean kitchen with fireplace under the great pots, to be kept supplied with pine-brush, enormous water jars in the corner, side-shelves supplied with brass or crockery dishes, and a small mud range for charcoal, this is where the daily food is prepared. Wide wooden bowls carry washing to the stream in the old picturesque way, as the clay crocks and jars, all carried on the head, supply water for the kitchen, developing fine physique in the process. A flat stone block stands in the kitchen or sleeping room, beside it four wooden sticks, much like Indian clubs, which are the Korean girl's irons, and the block, her table. On this the laundress pounds her linen, cotton or silk until a wonderful gloss is produced. For rapid work a girl sits on either side of the stone, each with her pair of clubs, and the feat of keeping rhythmic, syncopated time with lightning strokes is at once a science and a joy.

Every tiny school-girl learns to sew, making skirts

just like her grandmother's with broad band, thickly pleated folds and string ties. Jackets to be quite right must be just so many finger laps long, flare just so wide at the bottom, cross over to an exact spot on the chest and tie most precisely with strings. There is no other way. Once learned it is always known, and any girl can do it, so the dormitory, prior to any festive occasion, becomes a real dressmaking establishment. Many girls have used the simple weaving looms in their own homes and have woven the linen for their own skirts, perhaps have fed the silkworms and spun thread and silk as well. Since hats are unknown among feminine folk of Korea and only folds of cloth used for turbans, girls are able to make all articles of dress save their shoes. Winter attire differs only in being thickly inter-lined with cotton-wool and is worn alike indoors and out. Long cloaks in some localities are worn over the short jackets and in the capital a winter cap appears—a helmet-like hood without a crown, but with fur-lined ear flaps and with a tassel or string of beads fastened over the forehead. Such styles, however, rarely dazzle our eyes on the Eastern coasts, as each locality adheres to its own distinctive fashions.

The schoolgirl's farthest modern venture is to change her coiffure, chiefly because the long braid, worn until marriage, attracts too much attention, and causes comment on the street as to why so old a girl is not married. Resort to a foreign mode serves to mystify observers, and she may pass as a married woman, not worth notice.



FIFTH CLASS OF GRADUATES OF "MARTHA WILSON
MEMORIAL BIBLE INSTITUTE," WONSAN.

The Two Ladies in the Background are the
Misses McCully.

Our Canadian schools have gradually risen from primitive and small beginnings to overflowing, fully-graded institutions in every centre of missionary residence from south to north. Those coming last into existence were happy in finding as teachers, trained young women who had enjoyed school life from their childhood, and so Hoi Ryung and Yong Jung missed the romantic experiences of the south. Ham Heung has the distinction of a principal with no other duties to distract her, all others must find odd minutes and free hours for their classes. Wonsan now rejoices in a fine brick "Hall of Learning" where the coming student will, under modern conditions, pursue her scholarly way. Other will surely follow, for the need is great, but at Ham Heung will be the central Academy and Dormitory for the whole south.

The present army of some six hundred girl students is but the vanguard of what future years must bring us to care for, as the Church wins yearly its thousands of members, ambitious for their Christian daughters.

Wider than the influence of any other teacher has been that of Grace Lee whose name is now well known in Canada. Her devotion to our pioneer, W. J. McKenzie, of Sorai, first brought her to us from her work in Seoul, after her study in Japan. There was great rejoicing in the Ham Heung school, when a teacher of such gifts and fame came to reside, and parents hastened to send their children to sit at her feet. They would scarcely leave her night or day. She was their model, their ideal, their joy. She taught them needlecraft, better dress, finer manners, besides

music and book lore. In Song Chin and in Wonsan she was equally beloved, and her circle of influence grew wider as she spent some busy winters in the Women's Bible Institute teaching, studying, taking her diploma with the rest. She was again at her first task as teacher of the girls, when the bloodless Revolution broke out in March, 1919, and we knew her heart was with her people. Leaders were sought for and imprisoned by scores and hundreds, but Grace was untouched until a Women's Patriotic League was discovered and, as one of its officers, she was quickly arrested.

The first crime of the League was its existence, the second that it gathered funds for rebellious leaders. Grace was kept for seven months awaiting trial, in a fireless prison and among low criminals, but to these she ministered in loving mercy and won some from their sin. After sentence of a year's imprisonment, appeal only brought six months' delay, and when one long year had already passed the final verdict was given still for a year. Those who love her, long and wait and pray that the days may be shortened, for her place of service no other can fill.

The Sick and Needy.

The Patient. Like Wisdom pictured so long ago by Judah's poet-king as bearing in her right hand "length of days" and in her left hand "riches and honor," so has Christianity come to the land of Chosen, laden with the double blessing of learning and health. Evangelism took hold of many medical men on their first arrival in this wonderland, where every ear seems

open to the gospel, and they were drawn to the ranks of preachers. But the sick were here, and became more and more evident to travellers and visitors in native homes. Hundreds, thousands, tens of thousands, they could not be ignored. Not only did they suffer from maladies but from remedies. Bad enough indeed for a wee baby to writhe in convulsions, but worse to see the tender scalp seared with a compress of drugs set on fire to punish the tormenting spirit. Sad when a young girl, possessed with a demon, is lashed to frenzy by its evil power, but much more pitiful when the fearsome doctor's needle is applied to punch head and neck a dozen times to give exit to the tormentor. Fear is aroused at the news that a child's foot has been badly bitten by a snake, but what of the wound when it will be punctured by an infected needle? What of the sight destroyed by the use of some poisoned lotion, of the awful spread of epidemics through ignorant carelessness, the free visitation of small-pox and cholera patients, the broken limbs unset, the festering sores without treatment? What more pitiful than the sick and dying surrounded by the din of the sorcerer's drum and the crashing cymbals of the sorceress through the long hours of the day and night?

The Doctor. Where the magic of the sorcerer and the skill of the native doctor alike have failed, the foreign doctor has found his field. As in other missions our medical help was first given in small dispensaries, tiny native huts, dark, damp, insanitary, yet better than nothing, in the cities of Wonsan and Ham Heung and the port of Song Chin, with no native as-

sistance beyond what the doctors themselves could train. Then the large hospital in Seoul widened its sphere to Medical College and Nurses' Training School and extended its help to every quarter.

Ham Heung dispensary moved into a place more worthy the name and Song Chin dispensary grew into an embryo hospital, with room for a few beds. Just before the war both moved into real hospital homes with space for their waiting patients. Yong Jung, with its heart burdened for Chinese sufferers within its gates, was glad to see its doctor too, arrive, and so quickly prosper that at once the needed hospital was built. Thus, since the story of our mission was told seven years ago, the Church has provided three good homes for our sick.

Skilled and tender hands assist the doctor in his Christ-like task; hands that have been trained, in the college at the Capital, which every year sends forth its native men and women able to practice true science with confidence and success. Medical students have well repaid the help that has been given them, in patient, skilful service, both in homes and hospitals. They are able to take a high place in the community, through their distinct contribution to its welfare.

The fame of the native doctor wanes before the news of wonders wrought in the foreign hospital, of the knife that has removed unsightly growths and unseen tumors; of the skill that has amputated limbs and yet saved the life; that has caused the blind to see, the deaf to hear, and the lame to walk; that has stayed the waste and rage of awful cholera, typhus, small-

pox, and lesser epidemics, and cured the minor ills of common life. Blindness, tuberculosis, paralysis, and leprosy still baffle the most skilled, but loving treatment has done much to relieve. Diet, bathing, sanitation and fresh air, all unknown to Eastern lore are gaining favor as the trained native doctor urges their value. Flies and vermin are coming to be recognized as the secret emissaries of disease and plague, where the doctor's word of wisdom gradually finds its hearers. His lectures are coveted where Christian men meet for Bible study and at least some knowledge of hygiene is thus spread abroad. Young men to enter this sphere of honor were not far to seek, and already many stand at the missionary's side in each of our hospitals, or practise in their own dispensaries.

The Nurse. The profession of the nurse attracted young women more slowly, since they must brave public opinion in stepping into a wider life, and conquer selfish prejudice in choosing a path of lowly service. Mary Tak, our first native nurse, found it hard to make the choice. She preferred to win honors as a student and teacher, but success evaded her. Nursing was suggested but quickly refused. Then a more Christ-like spirit came and she resolved to learn the new ministry in His name. Her fine practical nature found scope and her brains responded to the awakening as she found herself capable. Sympathy and tenderness were aroused, caution and regard for rule came to displace careless ways. Bravely and purely she passed through the temptations of her new

environment. All came to trust and love her. Her record was a joy. After graduation she came to Wonsan with a record of success and the dignity of a uniform. Where a stranger's word is doubted, a uniformed nurse may speak with authority. Mary knew all the lazy excuses against bathing the babies and washing the sick; she knew the insanitary, dirty habits that foster disease; she could devise ways to obey laws of health in spite of small, unventilated houses, and poverty that could not afford to be clean "like the foreigner." Her demonstrations and discourses on hygiene were appreciated and believed by the crowds of women assembled for Bible study. A sad sequel followed, when, on the day of demonstration, she was arrested as an agitator, and, in police-station and prison, suffered unspeakable indignity and physical torture for long months, coming through "chastened, but not killed, cast down but not destroyed." Such nurses are multiplying in all our stations. Not yet can they be spared from hospital wards for the varied branches of community service, where child-welfare, preventive measures, duties of motherhood, laws of hygiene should be taught to women to whom such themes still appear as useless as they are mysterious.

Union Work.

Native doctors and nurses, preachers and teachers, colporteurs, and supplies of Christian literature for the use of the Church, have come not from our mission alone. The older work on the West coast, and the cities of Pyeng Yang and Seoul have gladly given us

of their abundance, while we repay by help in union institutions. Dr. Foote, Dr. Grierson, or Mr. Robb have yearly taught for a term in the Theological College at Pyeng Yang—at times the largest in all the world. The teaching staff is drawn from the four Presbyterian Missions in Korea, Australian, Canadian, and two American, in proportion to the size of the Mission. At this Presbyterian College all our native pastors have received their training, and have been ordained by the Korean General Assembly.

Interdenominational Work. Seoul has been the great medical centre, giving missions all over Korea their supply of trained doctors from the Medical College of Severance Hospital, and nurses from its Training Home. Dr. Frank Schofield was our first contribution to the staff as specialist and instructor in Bacteriology. Severance is now a union medical plant in which practically all missions in Korea co-operate, receiving rights on the Board of Managers corresponding to their investment in money or men.

Chosen Christian College is a newer feature in Seoul, in which almost from its inception our mission has had an interest. Mr. Milton Jack, of Formosa, came to us just in time to supply a Canadian member to the staff of this long-desired institution, without depleting our evangelistic ranks. The magnificent College compound is being laid out and recitation halls and residences are being rapidly built on a scale to provide for the future ten thousands of students to whom Seoul will be the centre of all things worth while.

Since Mr. Jack's withdrawal from Korea no substitute has been appointed.

Union interests in Seoul have made it imperative that our representatives live in the city, and we have, therefore made Seoul our sixth Canadian station. Pyeng Yang may ere long make a seventh.

The British and Foreign Bible Society, which has given salaries and provided books for colporteurs, and the Tract Society, whence come our tracts, hymn-books and literature, are also claiming helpers from our mission.

General Survey.

Wonsan, as our first centre seemed a fitting place to locate the permanent home of the only branch of our work in which all other centres have an equal interest.

This is the Women's Bible Institute, already described, for the training of all who are to be employed by the mission as Bible women. The charge has so far fallen to the Misses McCully, but as extension goes on, to the new branches of Young Women's School, now to be opened, night-school and W. M. S. supervision, others must be found to share in the happy task.

Local schools for boys and girls, hospital work, with the care of forty outside churches have kept a small group of missionaries very busy. Mr. Fraser has followed the pioneers in this work.

Ham Heung, now on the main railway from Seoul, is the largest centre, as it is the largest city, on our coast and has a conspicuous compound in a compact

town, where a fine church, academy, two hospital buildings and several missionary homes can be seen from a distance over the wide plain. Besides their scores of out-stations, calling for constant care and rapidly multiplying, Mr. Robb and Mr. D. W. McDonald each control a city church, and Mr. Young the boy's academy, Dr. McMillan supervises her native staff in the hospital, Miss Robb cares for the country Christian women and Miss McEachren for the girls' school, where Miss Fingland is now being initiated. This must soon be raised to the standard of an academy and save the expense of sending pupils to finish in Seoul or Pyeng Yang.

Christian Endeavor and Y. M. C. A. with W. M. S. and night-schools all flourish in Ham Heung.

Song Chin, though itself but a small port has an immense stretch of country on three sides, including seven large counties with their towns taxing more than our present powers to evangelize. All branches of the local work prosper but none can claim individual attention. Dr. Grierson has been both doctor and preacher, Mr. Ross and Mr. Proctor must remain chiefly in the country to foster the healthy growth of seventy or eighty good churches at far distances, and either Miss Rogers or Miss Thomas must travel in the same areas for the welfare of the Christian women. Mrs. Ross takes much local responsibility in her husband's absence. The vacancy left by Mrs. Grierson's death while on furlough will not easily be filled and to the Koreans associated with her for twenty years there can be no substitute.

Hoi Ryung has been, during late years, a lonely outpost held by Mr. and Mrs. Macdonald with only Miss McLellan or Miss Cass as aide-de-camp, but has now a party of six, since the arrival of Mr. and Mrs. McMullin a few months ago. The town itself affords scope for much church expansion and has rewarded the efforts made in day and night schools and that for women in W.M.S. Its out-stations lie toward the coast and along the railway that now saves the hard journey from Hoi Ryung to the port.

Mr. and Mrs. Barker were the pioneer residents in Yong Jung, which has now four missionary homes, St. Andrews Hospital, so dear to Dr. Martin's heart, a men's institute building, and the prospect of new homes at once for the boys' and girls' schools besides a large church in the town. Dr. Foote and Mr. Scott in 1918 were a strong addition for the supervision of the vast work of evangelism in Manchuria and our portion in Kando. Miss Palethorpe has stepped into work for women and Miss Whitelaw now assists Dr. Martin in the care of patients. This Chinese section of the land was the refuge of many thousands of Koreans, whose hopes one could surmise as they fled from irksome control. They have taken Christian Faith in their migration and their Church numbers three times that of any other Canadian centre. But suspicion has ever been upon them, culminating in 1920 in terrible retribution from their former rulers and loss to the church of scores of lives by violent death as the Punitive Force of the Japanese Army swept through the plains.

During 1920 new arrivals have increased to over fifty. The appointment of Mr. McCaul to the post of treasurer has added dignity to the standing of our mission in the eyes of our neighbors.

A word of Comparison. Lest all our readers may not carefully study statistical sheets, there may be added a word of comparison between Korea and other fields of our Church.

Our Canadian Mission in this peninsula is excelling in many points and rivalling in others the combined strength of Trinidad, British Guiana, India, North and South China and Formosa.

In 1919 her Sunday School pupils exceeded the total of these fields by two thousand, her catechumens by three thousand, and her lists of communicants and catechumens added in 1919 were each more than twice the total of these six fields. Korea's out-stations and Sunday schools were five-sixths of their combined numbers, and her congregations lacked but three of their total.

Korea had 4,000 more in her Christian community than Trinidad, thirty-one years older. She has five times as many congregations as Formosa, begun twenty-six years earlier. She has fifty out-stations, on an average, to each centre, where India, twice as old has but two. The figures for 1920 and 1921 will be still more surprising as a great revival is now in progress adding amazing numbers to the Church.

"Pray ye therefore the Lord of the Harvest that he will send forth laborers into His Harvest."

CHAPTER VIII.

TRINIDAD.

Beginning of Work.

When John Morton, a young Nova Scotian minister, while in search of health, visited Trinidad in 1865, he found there some 25,000 East Indians who had come from time to time as indentured immigrants. Many of this number had already worked off their indenture and had taken land granted by the Government in lieu of a return passage to India, thus making Trinidad their home. To supply labor, more were coming each year. Little, however, was being done in the island for their moral and spiritual welfare. Some of the planters were sympathetic and one or two had already established schools for the children of their laborers, but without teachers or preachers who understood the language, little could be accomplished. The people's need touched the heart of John Morton. "To think," said he, "of these people living in a Christian community for years, making money, and returning to India without hearing the gospel of Christ. What a stain on our Christianity!" He set himself to have that stain removed. It proved no easy matter to persuade the small and then weak church of the Maritime Provinces to take up the task. Their interest was already centered on the New Hebrides Mission

and many a day would elapse before any other mission of the Church would take the place of this, their first love. One serious difficulty was removed when Mr. Morton offered himself as the first missionary. The Church finally supported the movement and the second mission of our Church was founded in 1868.

In that year the missionary, his wife and their little daughter, now Mrs. A. W. Thomson, sailed from Nova Scotia in the "Aurora," a small brigantine of 227 tons, loaded with lumber and fish.

In the little village of Iere a small house and church had been donated to our Mission by a Board which was abandoning a mission to the negroes and there was planted the missionary banner. After three lonely years of pioneer work came a helper in the person of Rev. K. J. Grant, who with his wife and son (now T. G. Grant, Esq., of Port of Spain) arrived in 1871.

Educational Work.

The missionaries began work by learning the Hindi language. Schools were opened at once in Iere village and later in San Fernando, the missionaries themselves being the teachers. This elementary school work has gone on until to-day the Trinidad Mission is perhaps unique among missions in its system of schools. There is in the island a system of mixed schools, namely, purely Government schools, and Denominational schools. The latter must provide a building up to requirements, secure the required number of children (at least 50), employ a teacher who is able to bring the school up to a certain standard of efficiency, after which the school may receive re-

cognition and financial support from the Government. This support had already been received by Roman Catholics, Anglicans and others who had established schools for the benefit of the West Indians and colored portions of the population. On application of the Canadian Mission for schools for East Indian children, the same financial assistance was given. There is no compulsory clause in the ordinance, and for many a day it was weary work trying to secure the attendance of the children. The older members of the staff, missionaries and native helpers, all have vivid recollections of the never-ceasing effort that was necessary to win the confidence of the children and secure their attendance. Many a bribe in the shape of a picture card, a piece of clothing, or a bit of bread or mitai (candy) was accepted by a bright-eyed Indian lad. As time went on and small Christian communities were established, the people began to appreciate the benefit that would be derived from some education, and this difficulty gradually lessened. To this day, however, continued effort is necessary to secure the attendance of the children of the non-Christian people. From the first the services of the East Indians as teachers were sought. Dr. Grant says of those early days: "When I taught a young man to read through one book, I expected him to teach that book to many more."

Canadian Women Teachers. To help solve the problem of securing teachers, young women from Canada were sent out to the schools in the four central stations Tunapuna, Couva, San Fernando and

Princetown. Twelve women in succession filled the positions in the larger schools, the first and last to continue in this particular line of work being Miss Blackadder, who gave 37 years of service to the teaching of the young in Trinidad.

The Training School. In the year 1894 a small Normal School was opened in San Fernando, under the management of the Mission Council, but supported financially by the Government. The regular English curriculum for teachers of the colony is followed, but in addition to this the teachers also qualify in Hindi. The regular course covers two years. For some years the number in attendance has varied from 14 to 18 each year. During the years which have passed the number of day schools has increased to 71, with a teaching staff of over 300, and an enrolment of over 14,000 pupils. The head teachers and assistants are all certificated teachers and the pupil teachers are looking forward to Training School work. No more important work has been done during the past 26 years than the training of these Christian teachers and leaders in Christian work, as most of them are, in the districts in which they live.

The School Girl. In the districts where non-Christians predominate, a visitor to the schools would notice at once the disparity in the numbers and in the ages of the boys and girls. Not more than one in four or five is a girl. In the central schools, where there are more Christians, the proportion of girls has grown much larger. Early marriages and disinclination to give girls an education account for this disparity in

numbers. Among Hindus child marriage is practised as it is in India, and this practice forbids the little child wife being found in school; for "the girl is not worth the trouble and expense of education, and if you tried it you would only spoil her. Anyway, she has no brains and you could not teach her if you tried." Thus, not so many years ago, spoke the Hindu, knowing perhaps as he said it, that the time was near when his words would be disproved. At an early date it was abundantly evident that very special effort must be made to teach the girls by other means, than the day school. By special classes, individual teaching, or visiting in the homes, according to what seemed best suited to the need of each district, missionaries' wives and women teachers set themselves to instruct the girls as well as the boys. A large number of comfortable and orderly Christian homes in the different districts testify to the success of this work of early years. The first group of women of the Susamachar church of San Fernando owe much to the late Mrs. Grant, who gave them many lessons in English, sewing and home-making. Small boarding homes were also established in Tunapuna and later in Couva. Mrs. Morton, Sr., carried on this work in Tunapuna for 18 years. Funds were scarce and accommodation for the girls limited, but during those years 83 girls had the advantage of training. A second home was opened in Couva under Mrs. Thomson, which was successfully carried on for a number of years.

The Iere Home. In 1905, the Homes in Tunapuna and Couva were merged into the Iere Home, which was opened in Princetown, under the superintendence of Miss Archibald. The work began in very small quarters, but gifts from the W. M. S. (E. D.) twice provided for enlargements, so that with much over-crowding, 40 were accommodated. In English the girls followed the regular elementary school course, though a few went beyond this and did the preliminary work of the teacher's course. The girls did the house-keeping and sewing for the large family. They were also taught to read Hindi, so that if they had the inclination they would be able to read in that language and teach those in or about their homes who did not understand English.

Having come to the time when advantages of the Teacher Training School and High School were desirable for a number of the girls, and having outgrown the small quarters at Iere, the missionaries decided in 1917 to amalgamate this school with the small Girls' High School which had been in existence for several years in San Fernando. During these twelve years Iere had been the school home of over 150 girls, who had averaged between three and four years in residence. Fifty-four marriages had taken place, eighteen of this number being to teachers or preachers of the native mission staff. At first it was the intention to close Iere altogether, but later it was considered that the best interests of the work would be served by continuing it as a home for junior girls. During 1920, twenty-five girls were in residence.

Naparima Girls' High School. In 1917 the fine property at La Pique, San Fernando, secured for the Mission through the foresight of Dr. Coffin, became the home of the amalgamated school, under the new name of "The Naparima Girls' High School," formed by transferring the older Iere girls and the girls of the High School in San Fernando. The teachers in charge of the new institution were Misses Archibald and Beattie, assisted by three young East Indian girls, who had not yet received their certificates. An old residence on the property provided a home for the women in charge. The W. M. S. (E. D.) granted the money for a residence and asked that it be named "The Sarah Morton Dormitory," as a tribute to Mrs. Morton's life long service in the field. The dormitory accommodates the resident pupils and is an immense improvement on any previous building. It is beautifully situated on the hillside, overlooking the Gulf of Paria, with the Spanish Main away to the west on the distant horizon. Gradually more day pupils from the town enrolled until a building for day school work was necessary. The W. M. S. (E. D.) again supplied the need, granting a portion of the Peace Offering of 1920 for the construction of a comfortable and commodious five-roomed building, well adapted to the purpose. The formal opening took place, March 17th, 1921, with the moderator of the Presbytery of Trinidad, Rev. J. C. MacDonald, B. A., presiding, in the presence of a large audience of parents, members of Presbytery, native staff and representatives of the Town Council and of other churches.



FIRST GROUP OF GIRLS OF THE NAPARIMA GIRLS' HIGH SCHOOL, LA PIQUE, SAN FERNANDO.

First girl in front row (right) is now attending Jarvis St. Collegiate, Toronto. Girl in second row (seated) expects to come to Toronto University—both are planning to take up the medical course.

The school has three departments: Preparatory, High School, and Teacher Training Classes. During the last two years, Miss Lena Field has been the head mistress and has given herself unsparingly to the work with excellent results. Besides those who have taken the High School classes, three or four have taken the Teachers' Course each year, among them the three East Indian assistants of the school, who have now their second class certificates, the highest granted by the Education Board of the Colony by examination. The total number in attendance for 1920 was 72, of whom 33 resided in the dormitory and 39 were day pupils.

Naparima College. A Boys' High School, known as Naparima College, has been in existence for some time. In fact, higher classes for boys have been carried on from the days when Dr. Grant conducted them for his own sons and a few others. In the year 1899 the College received support from the Government as a secondary school, and became affiliated with the Queen's Royal College, Port of Spain, under its present name. The Government grant and tuition fees have been the main source of support, and the cost to the Church has been very little. The present attendance is about 100. Two Canadian masters (one of late years, an ordained man) and several native assistants have made up the teaching staff.

Up to the present the usefulness of the College has more than justified its existence. But under the new Education Ordinance, soon to be put in force, a fuller High School course will be required for teachers. The

two institutions, which have worked independently in the past, will be united, thus giving an added importance to the College.

The Home Life.

In countries outside of the influence of Christianity, there is little or no home life, as we understand it in a Christian country. Among the poorer classes it is not even a place where people eat together, for they do not eat together, since eating may be done more comfortably in the open air. It is a *shelter* at night, for the dews of the tropics fall too heavily to permit of much sleeping out of doors. In each home, however, the wife and mother and sister wield an influence, often a very strong influence, on the household. The East Indians are attached to their homes, very fond of their children, and usually good to them, and sometimes even fond of their wives. It did not take the pioneer missionaries long to realize that the home was the key to the solution of the problem of evangelizing the people. The result of this conviction was the establishment of day schools, special classes and boarding homes already mentioned. It is by no means true that every home at the present time, where the wife and mother has had some Christian education, is ideal. Trinidad would be very different from other lands if this were true; but it is true that there are many, and an ever-increasing number of real Christian homes, between which and the ordinary Hindu home there is as great a contrast as between darkness and light.



FYZABAD, ONE OF THE LARGEST COUNTRY SCHOOLS IN THE CENTRE OF ONE OF THE RICHEST OIL FIELDS IN TRINIDAD, WITH CHURCH IN THE BACKGROUND.

Rev. S. A. Fraser is standing among the children, Mr. Sampath, head teacher at left hand corner.

Evangelism.

Trinidad has sometimes been called an Educational mission. In fact, the missionaries on the field have read, with surprise, statements to the effect that the activities of the Mission are largely educational. While it is true that education has been a prominent feature of the work, it has ever been auxiliary to the great work for which the Mission stands,—“To lead the East Indian people to a knowledge of the gospel.” In fact, there is no dividing line between the work of the school and that of the Church, for the teaching of the Bible goes on from the day the child first enters the school. In all the educational institutions already mentioned, and in the boarding homes for boys and girls, regular and systematic religious instruction is given, and forms a part of the regular course of study. On the curriculum of the Cambridge course, followed by both Boys’ and Girls’ High School, scripture is one of the regular subjects. This is a great, perhaps the great, opportunity of our Church. There is a “conscience clause” posted on the walls of every day school, to the effect that there must be no coercion in the matter of religious instruction: but the children love the Bible stories and the singing of the Christian hymns, so they seldom or never retire. From half an hour to an hour each day, to teach Christian truth! What better opportunity could the preacher of the gospel himself desire? As a result of this teaching many Hindu boys have a knowledge of the Bible that would put to shame the children of some Christian homes. That this work has borne

much fruit is evident from the fact that a large proportion of the Christian workers, both catechists and teachers, came from the ranks of the Hindu or Mohammedan children of the day schools. While many have been brought to the Truth primarily through the schools, we regret that there has been more loss than there should have been, chiefly because the staff, both missionary and native, is not large enough to follow up efficiently the work of the schools.

Sunday Schools. Closely following the day school into the different districts, is the Sunday School. It is a step in advance for Hindu children to attend the Sunday School. For while attendance at the day school might be considered harmless, it is considered a different matter when the children attend the Sunday School, for a distinctly religious service. Those who attend usually have less objection to the Christian religion. The present number of Sunday Schools is 87, with an attendance in 1920 of 4,115. These schools vary from the small school of the new district where there may not be more than a Christian family or two, to the well organized schools at the centres, where the work compares favorably with that of the Sunday School anywhere. The Sunday School is one of the strong arms in the work of evangelism.

The Native Church. For many years the missionaries, accompanied by native catechists, preached the gospel on the week day as well as on Sunday, from village to village, and from one sugar plantation to another, wherever an audience could be gathered together. The gospel was first heard in this way by

a number who afterwards became valued Christian ministers. The Mission had the very great advantage of obtaining books from India, thus saving the work of translation and providing the people with the printed page. Most of those who afterwards became the strongest native preachers testified that it was the reading and study of the New Testament that led them to belief in the Christian religion. The missionaries were ever on the lookout for men who could be trained as Christian teachers and preachers. Their success in bringing into the work useful men was remarkable. Among the very first converts were Balaram, who afterward gave many years of splendid service in India, Lal Bihari, Soodeen and Gayadin, all of whom were outstanding men. With many other duties claiming attention, the amount of instruction given to these men was necessarily limited; but the close personal touch in study, and especially in the work of preaching, meant much. The missionaries are managers of the day schools and general superintendents of the Sunday Schools in their districts. Altogether there were 103 preaching places in 1920, and 68 native men assisted in carrying on the work. There are 18 churches, several of which were built by the natives themselves, and, in the other districts services are held in the school houses. Very interesting is the story of the development of some of the newer and more populous districts, in which to-day stand churches, well filled with devout worshippers, where twenty-five years ago, stood the primeval forests, through which went one of our missionaries, acting as

interpreter for the Government surveyors, while the trail of boundaries and roads was blazed out. In many places the nucleus of a congregation has been formed, which should become self-supporting in the future.

The Presbyterian College.

The college was established in 1892, with Dr. Morton as its first Principal. Dr. Grant, and others also, gave a portion of time to teaching the united classes of the four districts. When the work could no longer be carried on by those already overburdened with heavy field work, Dr. Coffin, who had been obliged to retire on account of ill-health after his first appointment, was re-appointed in 1903. Happily, he has been able to continue and the success of the college since that date has been largely the result of his work. The students do not give all their time to study, but give one week out of three to attend lectures. They return home on Friday for their Sabbath services and spend the next two weeks in work in their districts, making some preparation for the next week of study. It is a slow way to get their training, but they cannot be spared from their districts or by their families, and the practical side of the work also, is of great value to them. Altogether eleven men have been ordained. Four have been called away by death, one proved unsatisfactory, and six carry on work at the present time. There are at present two classes in the college—the probationers' class, numbering 12, most of whom were formerly teachers, and educated in English as well as in Hindi; the other class of 16 receives in-

struction almost entirely in the Hindi language. For the great work of evangelizing the East Indians in Trinidad, Canada provides scarcely men enough for superintendents and leaders. The great bulk of the work must be accomplished by these native preachers and evangelists. More and more they require education as well as devotion to the Christian work which they have taken up. The value of the Presbyterian College in giving them the preparation they require cannot be over-estimated.

Women's Work.

Miss Archibald, on return from furlough in 1920, was appointed to carry on special work among women and girls. Previous to this no woman missionary had been set apart for this work. The single women, two for many years, now five, were occupied with educational and dormitory work. The wives of the missionaries have done much, but the small and often changing staff have found their energies taxed to the utmost with work already organized at the centres where they lived. Little special effort could be made to supplement the work of missionary and catechist among women who lived in the more distant parts of the field. In this respect the Tunapuna field has had a special advantage, for Mrs. Morton, Sr., has wrought faithfully and successfully for a record period of over 50 years, providing the leadership which the Christian women require if they are to be useful Christian workers. Where they have had advantages at the older stations, women take an intelligent and efficient part in the work of the Church, but in many districts

where the work has been growing apace the women have taken no other part than attending the church services. What would happen to the churches at home if all the organizations and activities of the women of the Church were to cease? Where would the work of the Church now stand if these activities had never been? What are a few of the objectives which should be kept in view in the carrying out of this work? (1) Following up school and boarding home girls who settle in their own homes at an early age and live in the midst of conditions not conducive to Christian living. (2) Forming classes for young women in reading and devotional Bible study, also Mission Bands in districts ready for them. (3) Every Christian woman a teacher of the truth in her own home and to the Hindus round about her, whether she can read or repeat the gospel story as she has learned it in the Bible class or the Church service. (4) The training of Bible women who can take up the work of evangelizing their fellow countrywomen. We hope that very soon other missionaries will be forthcoming for this important phase of the work.

The Progress of the Work

In many respects the progress of the Mission has been slow, far slower than it should have been, slower than it would have been if a few more reinforcements had been added to the small staff of workers. The foundations, however, have been strongly laid, and substantial progress made. The land has been possessed, but much requires to be done before the giants of ignorance, superstition, paganism and intemper-

ance will be cast out. The Christian community (of the East Indian section of the population) comprises only some 12,000 out of ten times that number. Whole villages are yet entirely non-Christian. There are many evil influences at work,—everywhere the open bar, the desecrated Sabbath, in these days of material progress, when people of many nationalities are striving after wealth. When one considers the power which such influences have on the lives of these people transplanted from the East, this thought possesses the mind, “Who is sufficient for these things?” “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.” The Almighty Spirit of God working in the hearts of men is the only power which can turn darkness into light, but disciples of the Christ hold the key that unlocks the door of blessing and hope to those who are without.

CHAPTER IX.

BRITISH GUIANA.

The Country. If as much time and money had been spent in Christianizing the natives of British Guiana as has been spent in trying to keep the sea from encroaching upon this land that is below the high-water mark, there would be no need of writing this chapter with the hope of interesting the reader in the work of the Canadian Presbyterian Church in this land of wonderful possibilities.

It is a much berated colony. Those who know nothing about it call it a dreary mud-flat, haunted by alligators where one is tormented by the bites of innumerable mosquitoes. Others confuse it with Guinea in Africa, or New Guinea in the Malays. But to those that have lived in it, it is a land of a great variety of nature's products, of heavy rains, of beautiful birds and of unmeasured sunshine. Heat, there is, to be sure, at midday—so much of it that it is unpleasant to be out under the vertical rays of the sun; but in the early mornings and after four in the afternoon there is a very pleasant temperature because of a delightfully cool breeze. Malarial fever abounds, but, in most cases is no worse than a bad cold. If one takes reasonable precautions there is no great danger. In the olden days when rum was more common than water, the country was not properly drained and

people did not know how to guard against the ubiquitous mosquito. It was bilious fever that carried off the first missionary to the East Indians, the Rev. John Gibson, M.A., B.D., who was sent out by the Presbytery of Toronto in 1884, to work under the Canadian and Scotch Churches.

The People. This British colony is settled by a great variety of people—East Indians, negroes, Portuguese, Chinese, mixed races, aborigines and whites. It is altogether among the first named that the Canadian Presbyterian Church carries on its work. These East Indians, as the name implies, originally came from India and are very different in morals, physical stature and habits from the African blacks, with whom they share the colony. They are by nature a law-abiding, home-loving people, deeply religious and simple in their needs.

On these people depends the future development of British Guiana. Demarara planters have searched the world over for good tropical laborers. They have, in turn, abandoned the African negro, the Chinese, the Madeiran, Portuguese, the white man and the native Indian. But even if our East Indian is the best laborer, he is not perfect. His great fault is his jealousy. For should his wife be tempted by offers of rich jewelry from another man and leave her husband, he does not hesitate to chop the faithless woman to pieces. Then possibly he wonders that the law takes cognizance of the fact and wants to hang him, for in his simple mind he thinks that it is the only thing to do with a woman under such circumstances. Perhaps

when we see how happy the East Indian is with his wife and family around him, we begin to see that it is in part, this jealousy that keeps his home together.

Their love and loyalty to their homes is certainly remarkable to us, who find little to attract in the mud floors and troolie palm roofs of their chairless huts. But although his home is only a shelter from the sun and rain the East Indian is devoted to it in a way that we can scarcely understand. The missionary can call on many families and find each family group gathered around their own mud-built fireplace where the rice is boiling, apparently doing nothing but enjoying their home. The mother will come out proudly carrying the newest of the children, which is generally attractive because of its littleness (for the parents are daintily made with hands and feet no larger than a child's) and the father will look on approvingly while his child is being admired.

Mission Stations. Among these people we have three main mission fields that correspond in geographical position and in name with the three counties of British Guiana. They are Essequibo, Demarara and Berbice, and on these mission fields the three missionaries, Rev. R. G. Fisher, Rev. Dr. Cropper and Rev. G. D. MacLeod, labor. Their fields are rather large compared with the snugness of the average Canadian mission field. Each of the three missionaries has over twenty-five places where he visits, preaches, marries, baptizes, settles disputes and buries. Of course he is helped by native catechists, of whom



A CONTRAST——THE NEW BOY'S HIGH SCHOOL AT NEW AMSTERDAM AND THE OLD SCHOOL.

there are twenty-nine stationed in the settled districts.

Educational Work. There are also two high schools, thirty primary and eleven night schools under the control of the Church. At the head of the Boys' High School is Rev. J. A. Scrimgeour, M. A., who is at present ably carrying on the work while waiting for a school master to come out from Canada. When sufficient men come he will be Catechist Training Missionary, so that he can give the native helpers the instruction which they must have before they can be a real help to their people. A High School was started for girls in September, 1920, which has been growing steadily and only needs a teacher from Canada to give her whole time to it.

Work among Women. There is a tremendous opportunity for work among the girls and women, for as yet this soil has been untouched. What is the use of training and Christianizing the young men if we have no Christian girls for them to marry? They can only marry the non-Christian Hindu maidens and either be drawn back into the old life or, if they are sufficiently strong-willed, try to show their wives the better way.

We had one very sad case of a young man who was anxious to be a catechist. The boy was suitable and willing, but his wife demurred. Her beautiful face was always sulky. When he urged she hesitated. Finally she unwillingly gave her consent, and a place of labor was easily found for them. But she has since gone back on her word and the boy has had

to send in his resignation. Will not such facts as these rouse the women of Canada to a realization of our need and come and help in this work which is essentially women's.

Difficulties. The chief difficulty is that British Guiana is nominally a Christianized country. This may seem like an anomaly. But it is very true. As the Hudson Bay fur-trader gave fire-water to the red man of Canada, so the white man, in many cases, has not been a help to his black brother. Again, the African black is not a help to his East Indian brother. On the other hand, the influence upon the Christian black of the strong body of heathenism has had a deteriorating effect. The drink habit and evil living of the white man have been prominent among the influences for evil over these races. The East Indian cannot stand strong drink, either physically or morally. Horse-racing, dancing in its most unattractive forms and under most undesirable conditions, Sabbath desecration prevalent among all classes from the basket-weavers to the high-class whites, and a native superstition that is very hard to root out, are some of the most flagrant difficulties. Added to these there is the prevalent religious indifference about which the Northern religious leaders complain. Contact with Western civilization has broken down their old religion and their caste and in many cases it has left them—nothing.

Results. But let us not dwell too long on the difficulties. Rather let us hasten on to the results. Rev. R. Gibson Fisher writes from the Essequibo

field: "One of our chief victories of the year was at Aurora, hitherto one of our barren fields. Here one of our leading opponents, a successful Hindu rice-farmer and a leading man in the community has been converted by the study of the Bible; and on his making known his intention to become a Christian a great 'Pancharat' of Hindu priests and leaders gathered together at his house to endeavor to dissuade him..... Before them all he witnessed a good confession holding up the Bible and boldly declaring it to be the only true Word of God. When they threatened him with boycott he only smiled and said, Christ would stay with him; and when they asked what he had received for becoming a Christian, with deep emotion he declared, 'Mera dil me shanti hai'—(In my heart is peace). He was publicly baptised at his own request under the name of 'Masih Das' (Servant of Christ); and like Matthew of old, he gave a feast to all his neighbors and friends, in honor of the great event. His wife and sister were baptised with him,—the first-fruits of many years' work in a peculiarly difficult corner of the vineyard."

CHAPTER X.

HOME MISSIONS IN THE MARITIME PROVINCES.

The Presbyterian Church in Canada is essentially a missionary Church, and among her many organizations, the Women's Missionary Society can take a foremost place. While the reports of the Western Society from Eastern Quebec to the Pacific are rich in results of work well done, and far exceed those given by the Eastern Society in size and numbers, yet both show the same splendid spirit of devotion and self-sacrifice, of faith and love, and are one in heart and aim. To win Canada for Christ, and keep it for Him, is the ultimate goal of each.

Changing Conditions.

Until within the last twenty years or so, Home Missions in the Maritime Provinces meant supplying the mission fields (all English speaking) with students through the summer months, and the placing of ordained missionaries wherever possible.

Nova Scotia is rich in minerals, her coal fields being among the most extensive in the world. The mining population consisted principally of British subjects from the mines of the old land, until the establishment of the great Steel and Iron Works at Sydney, N. S., when there was a great influx of immigrant laborers,

mostly foreigners. At Sydney, Inverness, Stellarton, Trenton, Courtney Bay, Minto and The Joggins, the principal coal areas, are now found people from nearly every country in Europe, working in the mines and steel works. The Maritime Synod rose to the occasion and has worked steadily and successfully towards providing them with religious and secular instruction.

In Sydney, St. Mark's Presbyterian Church carried on the work in connection with the congregation, but after a few years it was felt that the situation demanded the settlement of a missionary speaking the languages and Rev. M. C. A. Kinsale, a remarkable linguist, and a man of great and varied abilities, was appointed by the Home Mission Board (East). It is said that he spoke fifteen languages and a number of dialects fluently. He did a great deal of good work in drawing the people together and bringing them into touch with the Canadian Church and people, but his nationality (Austrian) made his resignation necessary when the war came, though there was no evidence that he was pro-German.

The Women's Missionary Society (E. D.) and its Home Work.

This Society organized in 1876, has borne three names. It was first a Foreign Missionary Society. In 1915, on the incorporation of Home Missions, it became the Foreign and Home Missionary Society, and in 1914 it became the familiar and much loved "W. M. S."

A certain amount of Home Mission work had always been done in an unofficial way by the women in many

congregations, whose sons and daughters had responded to the call of the West, and whose great desire was to keep their loved ones in touch with home and Church.

Since its introduction into the W. M. S., the Home work has grown steadily. At first, interest was centred in the North West and the offerings were widely scattered, but gradually the work was systematized and Presbyterials were empowered to allocate their funds "concentrating on as few objects as possible."

The North West still holds its place in the affections of the East, and contributions to its mission fields are made each year, but the rapidly increasing needs of work in the East demand the larger share of our giving. The contributions to Home Mission work have increased from \$1,276.58 in 1906 to \$16,998.31 in 1920.

The W. M. S. of the East is auxiliary to the Mission Boards of the Church and does not initiate any new work, choosing objects from lists which are recommended to it by the Church Boards, or offering help where it is needed. When therefore, the Church, through the Maritime Synod, took up work among the foreigners in the different industrial centres, the W. M. S. gave what help it could. It subscribed largely to the work in Sydney, built a small church, St. Stephen's, for worship, and for a school, and provided a kindergarten and teacher, Miss McIvor being the pioneer teacher in 1915.

Scotchtown. A number of foreigners have settled at Scotchtown, about a mile and a half from New Waterford, C. B., and made rude cabins from the

trees of the forest, some of these cabins consisting of only one room. Through the efforts of Rev. J. H. Hamilton, pastor of New Waterford, a church and school were opened here in 1915, the W. M. S. paying for the ground, equipment of the school and the salary of the teacher. Miss Grant, the first teacher, made a splendid success of the work. She belongs to a well-known missionary family, being the niece of our venerable and beloved Trinidad missionary, Dr. K. J. Grant.

The foreigners were at first suspicious and fearful, but, both at Sydney and Scotchtown the teachers soon won their respect and confidence and the schools grew so rapidly that soon a second room and teacher had to be added at Scotchtown, and changes made at Sydney.

The United Mission. In Sydney, at the "Coke Ovens," the vast settlement of the industrial workers of the great Iron and Steel Works, the Presbyterians and the Methodists joined forces in 1917, and the work is now centred in the Methodist building under the name of the United Mission, with workers of both denominations, and Mr. Hamilton as Superintendent.

The history of one mission must serve for that of all, as space forbids more. The aim is to make each mission serve as a social centre as well as a definitely religious place of meeting, and great interest is shown in community work. The educational and evangelistic activities are many; Sunday and day schools, Mission Bands, boys' clubs, girls' sewing classes, vacation Bible classes, supervised playgrounds for the children; and for the adults, Sunday services,

special services with lantern slides and pictures, hospital visitation, weekly prayer meetings, Bible classes, English classes, mothers' meetings and a medical clinic once a week—this last in Sydney only.

The W. M. S. helps in maintaining these missions to the foreigner at Sydney, Scotchtown, the Chalmers Jack Mission, North Sydney, Inverness, Trenton, Stelarton, N. S., Minto and Courtney Bay, N. B. It also aids the mission at Harrington Harbor, Labrador, and several schools in Cape Breton, contributes to the support of the Redemptive Home in Sydney, The Maritime Home for Girls, Truro, and furnishes each year many bursaries for students in Pine Hill College.

The W. M. S. feels that its greatest task is to meet and win the foreigners. One great drawback is the nomadic qualities of these people. They drift about and are seldom long in one place. The war took many away to fight for their country and the present stagnation of industry and want of employment has taken more. A new type of immigrant, harder to reach, has appeared since the war, and much of the work has to be begun over again. There is much social unrest, but we have faith and hope that the seed sown will germinate in the hearts of the many, who have gone to other places, and of those who remain, and grow and bring forth fruit in their lives to the good of Canada and the Glory of God.

CHAPTER XI. HOME MISSION HOSPITALS.

Christ's Compassion.

"Thou to whom the sick and dying
Ever came, nor came in vain,
Still with healing words replying
To the wearied cry of pain.

"Still the weary, sick and dying
Need a brother's, sister's care
On Thy higher help relying,
May we now their burden share !"

Probably no outward expression of Christ's love was better understood or more appreciated by the people of His day than His ministry of healing. To-day we call it *Applied Christianity, Social Service, Public Health Nursing, Child Welfare and Medical Missions*. Experience has taught us the value of practical Christianity as expressed through Medical Missions in foreign lands. It is the common ground on which the Christian and the non-Christian meet, prejudice giving place to confidence and suspicion yielding to the healing touch.

Medical Missions in Canada.

When the great appeal, came to the women of the Presbyterian Church in Canada from Rev. John Pringle, D.D., in 1898 for trained Christian nurses to help the sick and dying among the prospecting miners

at Atlin in Northern British Columbia, there was a sympathetic, enthusiastic and prompt response, and, glad of the privilege of serving, the women of the Church have been sending out Christian nurses ever since. Little did Dr. Pringle think that his appeal would be the beginning of a chain of Home Mission Hospitals dotting the frontiers of our great Western prairies or nestling in the mountain fastnesses of our magnificent Western sea coast province.

And because Canada is classed among the great Christian nations of the world and has Christian forces within herself, a considerable number of people wonder why any Church should consider it necessary to build, equip and operate hospitals. They ask why the Government does not provide sufficient hospital accommodation for the people.

The Government's Attitude. Provincial Governments do not erect hospital buildings or undertake hospital work in a general way. Assistance in the form of a small grant towards a building is sometimes given, in exceptional cases, where pioneering conditions warrant it. A maintenance grant is also given annually, based on the number of patients treated per diem, and varying from thirty-five to fifty cents for each patient, according to the rate prevailing within the province.

When we decide to open new work, the first step necessary is to approach the Government by getting into touch with the Provincial Inspector for Hospitals, and placing before him our proposition. When charitable, religious or patriotic organizations wish to open

a hospital in an unorganized rural section of the newer or remote districts of a province, a grant of land is given for a nominal sum or sometimes entirely free. Site and plans for proposed buildings have to be submitted to, and approved by the Government before anything is done.

After the hospital is open for patients, our Superintendents have to send in, regularly, records and reports required by the Government, in order to secure the grant, and the buildings and work are always under Government inspection.

How Locations for Hospitals Are Selected. All requests come to the Board of Home Missions from Presbyteries. As the Women's Missionary Society is auxiliary to the Home and Foreign Mission Boards, these requests are forwarded to our W. M. S. Executive Board for consideration. No action is ever taken without consultation with the Assembly's Mission Boards. The main reason for selecting any field is the need. It may be that within the bounds of a certain Presbytery there are scattered settlements far removed from medical attention where lives are being sacrificed for lack of such aid as a hospital or hospital unit might give. Again, there may be a large colony of non-Anglo-Saxon settlers where the opportunities for service would be almost illimitable. In many cases the hospital has paved the way for other branches of work such as educational and evangelistic. Sometimes the field has been selected in a most remote settlement, where the non-Protestant element predominates and where the only avenue of approach would be through

the hospital. In every case the people are struggling to eke out an existence and our hospital is one of their greatest blessings and our greatest opportunity.

Pioneering in Public Health Nursing and Child Welfare.

The Nurse. Long before the subject of Public Health Nursing was before the people, as it is to-day, the women of the Presbyterian Church in Canada were working on the problem through their noble, self-sacrificing nurses on the staffs of our pioneer hospitals some eighteen years ago. These nurses went out into the sparsely settled districts with their consecrated skill and human sympathy, saving and cheering as they went about from one lonely homestead to another, sometimes travelling on horse-back, covering distances of from ten to fifty miles.

The Child. The sight of children in those isolated homes growing up without any educational advantages touched the hearts of our doctors and nurses, and when sick little children were brought into the hospital they were kept, generally with their parents' consent, and sent to the public school. Many a child owes his health of body, soul and mind to our doctors and nurses.

Where Our Medical Work is Located.

"Hunter" Hospital, Teulon, Manitoba. Many changes have taken place since Rev. A. J. Hunter, M.D., D.D., became our medical missionary at Teulon, Man., nearly twenty years ago. Thousands of patients have been treated in the wards in that time. Besides the work in the hospital there are long drives into the colony to visit those too ill to be removed to the

hospital. He is usually accompanied by one of the nurses who takes along a few supplies to make the patients more comfortable. The home life in the hospital is a benediction, and has an enduring influence on the patients. One little woman, the wife of an English immigrant, was a patient in the hospital for eight weeks. She so thoroughly enjoyed and appreciated the daily hour of prayer and Sabbath services that she resolved on her return home to establish an altar of prayer in her little shack with her husband and family

As a result of Dr. Hunter's activities outside of his medical practice the entire community around Teulon has been benefitted. He has helped the educational and social life of the people; has studied them and their language (Ukrainian); has directed their national ambitions along the lines of Canadian ideals and Christian conduct; has translated parts of our literature into their language; has published articles dealing with the fundamental principles of health and wholesome living (also in Ukrainian); has given the boys and young men of the community religious instruction and, in every way possible, has endeavored to interpret the life of his Master, Jesus Christ.

In the older established hospitals our medical missionaries are feeling the need of improvements and additions, primitive equipment no longer meeting the demands of the community. Notwithstanding all that has been done for this colony there are needy sections still unreached. Dr. Hunter writes: "The colony around Teulon is not the largest Ukrainian settle-

ment, but even here one can drive thirty-five miles north and south, and thirty miles or more east and west, through a country settled almost entirely by Ukrainian people. In the interior of this settlement, the English language is rarely heard, and many forces are at work, partly ecclesiastical, partly national, to produce and perpetuate a divided element for the future." Rev. J. A. Cormie, Home Mission Superintendent for Manitoba, says of this territory—"I never saw such poverty in my life as exists there." It was from this district that a woman walked twenty-five miles to the nearest telegraph office to wire for Dr. Hunter.

Ethelbert Presbyterian Hospital, Manitoba. Although the Ethelbert Presbyterian Hospital was not opened as a medical mission until 1907, mission work had been begun in 1900 by the Home Mission Committee. This mission is located in what is known as the Dauphin Colony, 210 miles from Winnipeg, comprising approximately fifteen thousand non-Anglo-Saxon settlers. Like many others, they were very poor when they first settled here, but being industrious they soon built for themselves homes patterned after the peasant homes of Central Europe, made of clay and having the picturesque thatch roof. Some were rudely put together with sod and mud and did not present such an attractive appearance, resembling more a shack for their animals. The nearest hospital being 40 miles away, the services of our first nurse, who went in in 1907 and lived with the missionary's family, were in great demand and much appreciated.

The New Building. By degrees the work outgrew its small beginning and in 1914 Dr. F. O. Gilbert was appointed medical missionary. The following year a ten thousand dollar hospital, having accommodation for 23 patients, was built and formally opened under the auspices of the Dauphin Presbytery on December 29th, 1915. Enlarging the accommodation entailed increasing the staff, four nurses and a housekeeper being now required.

Where Misfortune Meets with Mercy. Dr. Gilbert, in commenting on the financial situation in connection with hospital collections, says: "Owing to frozen crops the year before, money in this district is scarce, and the amount collected was therefore not as much as we could have wished. The majority of our patients manifest a desire to pay. It is our policy to request all who can to pay. Of course we give due consideration to the poor, but only the destitute get treatment free. We make exceptions in the cases of children requiring prolonged treatment. Parents are often indifferent, and, rather than see these children handicapped through life, we are willing to look after them free of charge when we think we can help them."

The Average Experience of a Medical Missionary.

Dr. Gilbert writes: "In a few days I shall have completed seven years' medical missionary work in the Ethelbert district. As we look back we can see that a good deal has been accomplished. There is one particular department of which we can speak with certainty; I refer to the medical work carried on.

We have been able to bring a measure of skill, to alleviate suffering, and I think we can say truthfully that we have given freely to all, irrespective of religion, social conditions, weather or distance, with some measure of success. If we have accomplished nothing else, we are getting them into the habit of calling for medical assistance in time of illness. Even yet far too many are dying while no real attempt is being made to assist them to recovery. Last year, as coroner, I investigated 27 deaths in this district before I could issue certificates and took the opportunity to tell the friends and neighbors that it is wrong, and really illegal to allow a human being to die without at least sending for some medicine. They usually repudiate any imputation of carelessness or neglect, and merely tell you that the time had come for the deceased to die, and no doctor on earth could keep him alive. However there is a notable improvement. In order that they may have no excuse for not calling in assistance, I have always tried to make my charges such that the poorest need not hesitate.

"The people are gradually getting into the habit of calling in a doctor. I remember the day when I rarely received a night call or a Sunday call into the country. To-day that has changed. I remember the day when I have seen patients brought 25 miles, and even 40 miles behind a yoke of oxen, to the doctor. To-day the doctor usually goes to see them. I have often seen patients brought to the dispensary in an exhausted condition, rather than have the doctor go

to the home. Various reasons were given. A short time ago I took a man to task for allowing his child to die when a doctor was within reach, and ready to respond to his call. His answer was that it was Sunday, and he did not think the doctor would like to be disturbed.

"A few days ago I was called to see a sick baby some seven miles from the next station north. I got on a freight train, and the mother met me at the station with a team. I asked her why she did not stay at home and look after the baby, and send her husband for me. Her reply was that she wished to come herself in order that she might pick out some white cotton to make it a dress in which to bury it. It is quite true that she had the parcel in the sleigh with her. The baby recovered, but I suppose they can make use of the cotton for other purposes. It reminds me of another case I attended a couple of years ago. It was a case of pneumonia in a young woman. She was quite ill, and they all decided she was going to die, and purchased the white cotton for her shroud. She was conscious, and watched them making it in the same room. I do not know how it came about, but the father, or rather the step-father, began to think it would be better to call me to the house in order that no one could say that he had neglected a step-child. As most young people recover from uncomplicated pneumonia, I was able, in spite of what, to them, were alarming symptoms, to give them hope. I made quite a number of visits, and the girl completely recovered. The step-father was delighted, and cheerfully paid me in cord-

wood. He had taken it for granted that she must die. Whenever I meet that young woman she smiles, and our thoughts go back to that shroud lying on a chair beside her bed, as I saw it when I first called at the house.

"Religious services are held in the hospital regularly. Our evangelistic worker holds services in the Church and mission and is doing a splendid work among the people wherever she goes."

Sifton and Pine River Hospital Units, Manitoba.

These two Hospital Units are also in the Dauphin Colony, the former being a dispensary with an emergency ward, the latter a small cottage hospital, which had formerly been a school house, with accommodation for four or five patients. The Sifton Mission is the oldest in the colony, and laid a splendid foundation for the present work, by breaking down prejudice and gaining an entrance into the homes of the non-Anglo-Saxon strangers settled on the marsh land of this colony. Much hard, pioneer mission work has been accomplished, with gratifying results. The Pine River Hospital Unit was opened on November 23rd, 1920, under the direction of the Dauphin Presbytery, with a staff of two workers, an evangelist and a nurse, assisted by a little Ukrainian girl thirteen years old, who goes to school. The medical work is very heavy. The Superintendent of the Ethelbert Presbyterian Hospital, under whose management these two Units are placed, writes telling of four obstetrical cases in forty-eight hours and only one nurse in attendance. Like the majority of the localities

in which our hospitals are placed, the water supply is very poor, at Pine River melted snow being the primitive means used for laundry purposes in the winter time; in the summer, the rain barrel.

We naturally question the efficiency of work carried on under such conditions, but when we realize that these people cannot be reached or helped in any other way, we feel justified in going forward putting in the little leaven. In the February "Record" we find the following comment on the opening of the Pine River Unit: "Who can measure the good of that little centre, with these two capable, devoted women, one going out to nurse the sick, the other with her gospel message of help and hope, both of them bringing healing for body and soul where no other help of any kind is near. The W. M. S., in establishing such 'Hospital Units,' is doing a great work for Canada and for Christ."

"Anna Turnbull" Hospital, Wakaw, Saskatchewan.

In a community including French, German, Hungarian, Ukrainian, Poles, Jews, Americans, English, Irish and Scotch settlers, is located the "Anna Turnbull" Hospital, on beautiful "Crooked Lake" where our medical missionary, Rev. R. G. Scott, B.A., M.D., has been the Good Samaritan for fourteen years. As the majority of the settlers were Roman Catholics, the opportunity was exceptional and the task and responsibility equally great. Dr. Scott, with true missionary zeal, gathered the people around him and held religious services, organized a Sabbath School and choir, acting as Superintendent and leader. Many soon yielded to

the influence and became strong supporters of the Protestant faith.

Prior to Dr Scott's advent, there were none but Catholic burying grounds. Soon after his arrival requests came to him to find and consecrate a section of ground for a Protestant cemetery. Not a piece of ground could be found outside our mission property, and Dr. Scott was compelled to set aside a little plot for this purpose. After all these years it is filled up but a public cemetery is now available. An Hungarian Protestant Presbyterian Church has been founded through Dr. Scott's influence and efforts. Besides transforming the people of that alien community into good Canadian citizens, he healed their diseases, baptised their young, married their youths and maidens and buried their dead. Twenty patients can be accommodated in the hospital, which has a staff of three nurses. The municipalities have become organized and contribute liberally to our hospital. The greatest difficulty has been the scarcity of drinking water, melting ice being their only means of getting it. A lighting plant is very much needed, coal oil lamps being their only light.

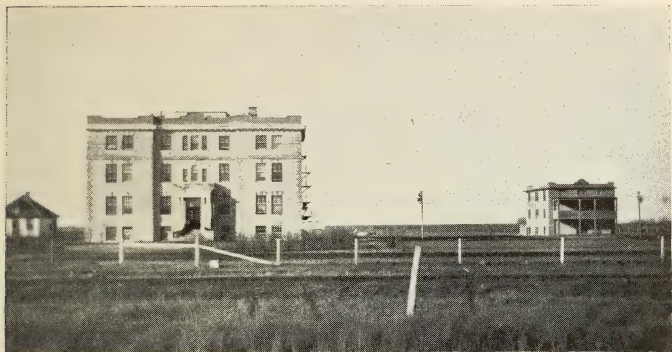
"Inasmuch." Dr. Scott says: "We serve all kinds of people, and at heavy expense. A year ago last summer a young man was in the hospital. He had appendicitis. He came late. He died. His grave is on the hillside, overlooking the lake. He said, 'It is hard to be sick, and hard to be broke, but to think I have a good bed and care, and everything possible done for me, and not to be asked for money first thing. God bless you!' Yesterday a little girl was brought

in twenty miles. The father and mother have homesteaded in the bush. They have no oxen. They have no crop. They are a fine class of people. We honor people willing to raise a family in fresh air and open spaces and face poverty. We admire and envy them. This little girl was choking with enlarged tonsils and adenoids. The father wants to pay, and if his health holds out he will, gladly, some time, but he cannot do so for five or ten years. We try to make it as easy as possible for those who need our services to get them and without fear."

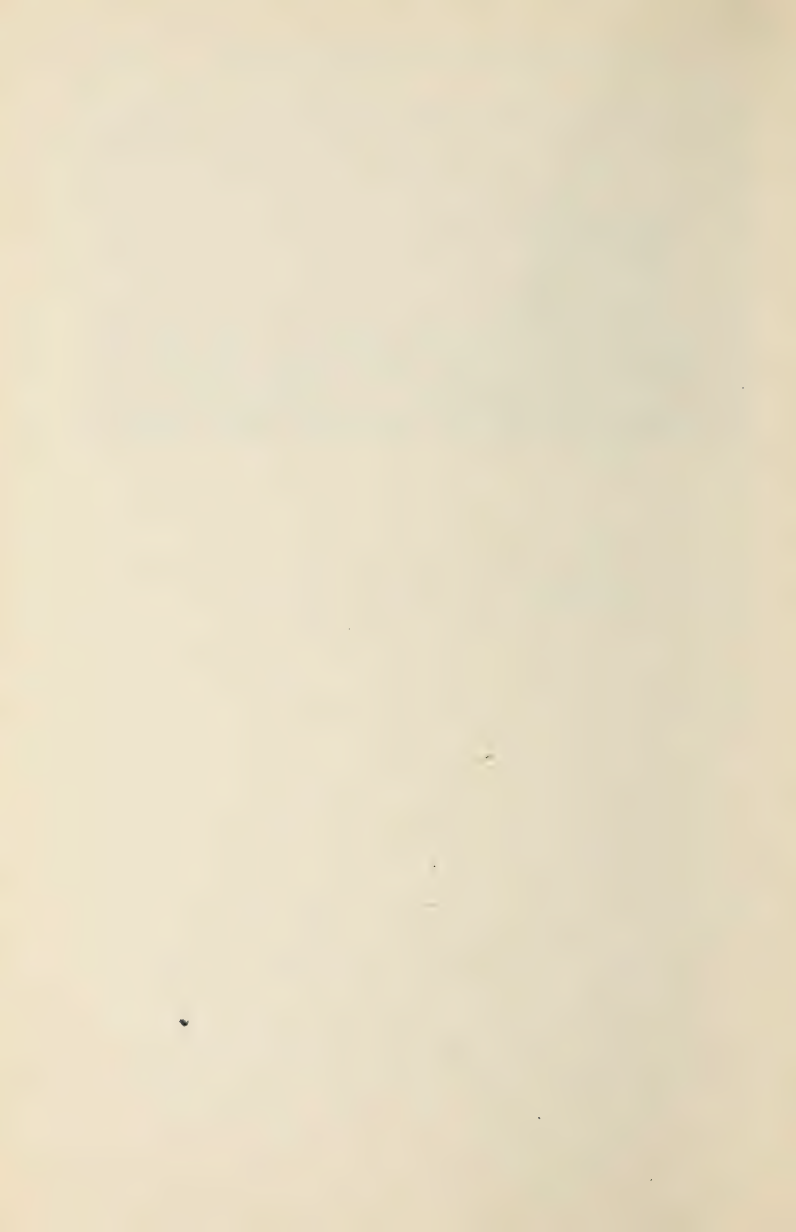
Showing their Gratitude. Were there no poor and needy to minister to surely our mission would be in vain. The people usually make an effort to pay, as the following little incident proves—"A little woman who received an infant's outfit was very much delighted. Tears filled her eyes when she thought of the kindness of the giver. She had come to see us, bringing with her two dollars for our Sunday School work. We knew she could not afford it, so refused to take it. She had been saving it a few cents at a time for months." If they have no money they nearly always bring something to offer in payment for medicine or clothing—"One woman offered us six eggs in return for ointment for her little girl, another brought eleven eggs, still another thirty eggs and two pails of oats; a man gave a load of hay and two men each a load of wood." Many, many such instances could be cited to show the spirit of independence and gratitude embedded in the hearts of these New Canadians. They will make good.

The "Hugh Waddell" Memorial Hospital, Canora, Sask. This splendid hospital at Canora was made possible through the generosity of the late Mrs. Hugh Waddell of Peterborough, Ont., who gave the munificent sum of twenty-five thousand dollars to erect a memorial hospital to her late husband. Canora was selected because of its proximity to one of the largest foreign settlements in the West, the site of ten acres of land, on which the hospital is situated, being given by Mr. G. M. Graham of Canora. On June 18th, 1914, the hospital was formally opened under the direction of the Yorkton Presbytery. Although built to accommodate only sixty patients it soon became necessary, owing to the rapidly increasing number of patients, to re-arrange the nurses' quarters in order to make room for one hundred. This meant sacrificing the nurses' comfortable quarters, a general doubling up of staff, and made the erection of a Nurses' Home imperative. Miss Kate McTavish, who has been connected with our Home Mission Hospitals for nearly twenty years, having served also in St. Andrew's Hospital, Atlin, B. C., is Lady Superintendent, and has associated with her seven graduate nurses and an evangelistic secretary. According to statistics and the expressions of appreciation from Government and Church officials, University Professors and other visitors, the hospital is doing a really great work. In 1920 one thousand and twenty-one in-patients were treated.

Training School for Nurses. The "Hugh Waddell" Memorial Hospital is the largest and best equipped



THE "HUGH WADDEL MEMORIAL HOSPITAL"
AND NEW NURSES' HOME. CANORA, SASK.



W. M. S. Hospital in Canada, and in every way the most suitable for the purpose of training nurses. The Commissioner of Public Health for Saskatchewan has promised to co-operate with us whenever we are ready to open a school. Nurses cannot be graduated or diplomas presented without Government sanction and recognition. Linking up with the Government is important, desirable and necessary in working out every phase of our hospital undertakings.

“Katherine H. Prittie” Hospital, Grande Prairie, Alta. The opportunity for service in the Peace River country has been revealed to us through the life and sacrifice of our pioneer missionaries, Rev. Alexander Forbes, D. D., and his heroic wife, the late Agnes Sorrell Forbes. In 1910 they treked hundreds of miles into an almost unknown section of Northern Alberta to establish it in righteousness. The first request Mrs. Forbes sent back was for a nurse. One was sent in just before navigation closed in 1910. Distances between the homes of the settlers were great, making it necessary for our nurse, Miss Baird, to reach her patients on horseback, often travelling fifty miles each way to visit one patient. Mr. W. R. Prittie of Toronto, hearing of the need of a hospital at Grande Prairie, generously donated five thousand dollars towards the erection of a memorial hospital which was opened in June, 1914, with accommodation for ten patients. Standing as it did for years the only hospital in that vast, lone prairie, covering an area of hundreds of miles, the value of its service to those pioneer settlers can never be told. Young mothers

and children constituted the majority of the cases treated in this hospital.

Result.—And now, in the year 1921, after a record of splendid service, the municipalities which this hospital has served, have come forward and become responsible for it. With the proceeds we will be able to establish other units in pioneer centres, one of the first of these is Fort Vermilion.

On to Fort Vermilion. From the farthest north farming district, Fort Vermilion, 600 miles north of Edmonton, comes a call for medical service. As most of the settlements are fifteen, forty and even a hundred miles north of the Peace river, they can only be reached by boat, entailing a water trip of 280 miles from the Peace River Crossing. "Scattered through that territory are some 2000 Roman Catholic half-breed settlers, who have themselves erected a hospital building, with accommodation for a staff of two nurses and four or five patients." The Government has sent Dr. Philip M. Macdonnell there, the Board of Home Missions of the Presbyterian Church in Canada has appointed Rev. P. F. McGregor as missionary and the Women's Missionary Society is sending two nurses, with furnishings and equipment; so the work will get a good start, notwithstanding its isolated location. Much interest and prayer will, no doubt, centre around this new frontier field.

"Rolland M. Boswell" Hospital, Vegreville, Alberta. When the late Rev. J. C. Herdman, D.D., appealed in 1905, for a hospital that would minister to the needs of a foreign colony of forty-five thousand immigrants

adjacent to Vegreville, and there seemed no possible hope of responding to the appeal, Mrs. Boswell of Elora came forward with a timely and generous gift enabling us to undertake the erection of a twenty bed hospital, which was formally opened October 29th, 1906. From the very first a complete staff was required to attend to the many patients brought in from the colony. Rev. G. R. Lang, Secretary-Treasurer of the "Rolland M. Boswell" Hospital, in his latest account of the work, says, in part, "Last summer (1920) was a very busy one in our hospital. An epidemic of typhoid fever broke out in the local Roman Catholic Hospital and some of their patients had to be brought over to ours, one of these being a nurse in training, whom they called "Sister Barbara," a Ukrainian. She was so low that her doctor gave her up entirely, declaring that she could not possibly live. However, with God's blessing and good nursing, she got well after a long illness. Some typhoid patients were also brought in from the country about that time, and one man, who was thought by his doctor to be a typhoid case, developed smallpox, which caused quite a commotion, as there was no provision in our town for the care of such cases. Fortunately, it was summer and the town soon got a frame made and a tent up at the back of the hospital, some distance away, and the sick man was placed there. He was able to take care of himself except, of course, that his food had to be taken to him. Miss Korzak, our Lady Superintendent, attended to that for a while, but it was too much for her with her other arduous duties, so the town secur-

ed a man for the task. No other cases developed. Unfortunately our well gave out leaving us without water. We had to have a new one drilled, which meant a very heavy expenditure, but we have been getting a plentiful supply of water from this source so far. The water supply is quite a problem here. It is easy enough to get wells that will supply individual families or even the School Homes, but difficult to get a large supply from a single well for hospital purposes.

One of our patients was George H., 33 years old, a married man with small children, who lost his right arm above the elbow, and who had apparently a miraculous escape from losing his life. He was driving a steam engine which was hauling a threshing machine, and while it was moving he tried to fix some part. As he was doing this, his coat caught in some of the gearing wheels. He tried to tear the piece off, but in making the attempt his arm was caught in the wheels and crushed. It looked as if Providence interfered at that point, as the engine stopped of its own accord. He believes that had it not stopped, he would have been crushed to death, as there was no one near enough to stop it. This accident happened 60 miles north, and nothing could be done for the unfortunate man, except tying up the arm so as to stop the bleeding, till he got in to our hospital. That was November 14th, and he is still here and likely to be for some time yet. He is a Greek Catholic and religiously inclined. He likes reading the New Testament, and we are hoping that when he leaves the hospital it will not only be with

a healed arm, but a soul brought nearer to God.

One of the most discouraging features is the unwillingness of parents and relatives to allow their sick to remain long enough in the hospital to completely recover. Truly "line upon line" will be the method required to instruct many of these people in the value of hygienic treatment for their bodies and sanitation for their homes, before they will heed and benefit thereby.

In June, Miss A. B. Korzak formerly of Teulon, a Ukrainian nurse, who is known to many members of the Society, was appointed temporarily to the position of Lady Superintendent. Miss Korzak got along so well that when it looked as if we might lose her, a petition signed by a number of prominent citizens, was sent to the Board asking that her appointment be made permanent. This was done and Miss Korzak has measured up well and has continued at her post with satisfaction until her marriage, Aug., 1921, to Mr. J. W. McCulloch, a young Scotch Presbyterian whose home is in Alberta.

Bonnyville Hospital, Bonnyville, Alberta. One hundred miles from a railroad! When Rev. Wm. Simons asked the W.M.S. to open hospital work at Bonnyville in 1917, where there was no doctor or nurse nearer than one hundred miles, no time was lost in questioning the need of such medical service. A small house was rented, nurses sent in and the work organized and ably supervised by Rev. J. E. Duclos, under whose spiritual leadership the entire work in that French Canadian non-Protestant community is being carried on. Great success has blessed

the work in this difficult field. The isolation of the field and the prejudice of the people added greatly to the difficulties of the existing pioneer conditions, but Mr. Duclos and his noble band of workers have overcome racial dislike, religious superstition and suspicion with faithful, loving and efficient service, and have won many to Jesus Christ through their medical ministry. The work has grown so rapidly that a new hospital building is imperative. Plans have been accepted, and a new building will be opened in the near future with accommodation for twenty patients.

One case of special interest at Bonnyville was a man from J—, Que., who had been troubled with an infection and deafness of the left ear for thirty years, had been to doctors in J— also to some specialists in M—; each helped a little for the time being but not permanently. He then went to the doctor in Bonnyville and as the latter was unable to give him any relief, he came to the hospital and after ten days' treatment the whole trouble was removed and he could hear as well with that ear as the other. All infection was gone, after thirty years. What it needed was constant treatment. He is an influential man in the Roman Catholic community as he is much better educated than most of them.

Alberta Hospital Unit at Cold Lake. Rev. J. E. Duclos, our missionary at Bonnyville, says—"We hope to have a nurse at Cold Lake in the spring, who will occupy the cottage we have rented until a suitable building is erected. Cold Lake is in great need of a



OUR LATEST HOSPITAL UNIT
FRANCOIS LAKE, B. C.

Hospital Unit and I am pleased that your Board has included it in the list of your prospective Hospital Units. It is better to have a small one there than to send patients to Bonnyville, a distance of forty to fifty miles, a thing impossible in cold weather and over bad roads. A nurse has been at Cold Lake for some time. There is a great deal of sickness and the people are glad to have a nurse there, and are clamoring for a hospital. Cold Lake is a very difficult field to tackle. It is composed of French, Scandinavians, Russians, Germans, and Syrians. The Roman Catholic Church has failed to handle the situation. Organized atheism and Bolshevism have perverted the people."

Hospital Unit at Francois Lake, B. C. Work in this far northern outpost was first started in 1919, in a farm house, with one nurse and a housekeeper. Six months afterwards it was deemed advisable to change the location of the hospital and the work was transferred to Prosser's Point, a very beautiful spot on the lake shore, where a small frame building was secured by the people themselves. Now two nurses and a housekeeper comprise the staff. In May, of 1920, Dr. A. A. Gray, formerly of Formosa, was appointed medical missionary to that district. Enduring and heroic service has been rendered by Dr. Gray and his staff, under pioneering conditions, that almost baffle description; terrible roads, no conveniences, little sympathetic co-operation and the many other difficulties and hindrances that test both faith and courage. Rev. J. R. MacCrimmon, who has been recently appointed as missionary on the field,

writes: "The doctor and his staff are doing fine Christian and patriotic work. The hospital is a godsend to the mothers of the whole countryside, many of whom could not otherwise have medical aid at the birth of their children, as the trip in for the doctor and back to their homes could not be made in less than two days." In order to keep an appointment for a Sabbath service, the doctor has thought nothing of leaving his home at midnight on a Saturday night and driving continually over bad roads until nearly noon on Sunday. There is no other medical man nearer than ninety miles to the west and one hundred and thirty-five miles to the east. What a Herculean task!

St. Andrew's Hospital, Atlin, B. C. Instead of the one-time mining camp of twelve hundred men there now remain only some two or three hundred miners and settlers, with their families, scattered over a very extensive territory. Hydraulic companies give employment to most of the men, but as their methods cannot be applied in the winter time, many of the men engage in trapping. Owing to the extensive use of powder or dynamite for blasting, both above and below ground, their limbs and lives are endangered, resulting often in serious and fatal accidents. Placer mining continues to be the most important industry in that district. Quartz mining is, however, bound to become in time the more important.

A miner who had been a patient in the hospital writes—"We are all very thankful for and proud of our little hospital. There is somehow such a home-like and peaceful air around it and its nurses, so

different in most part from the lives of the miners as to be in itself a very considerable factor in the spiritual uplift of men who very often have memories of happier surroundings of other days. It is a great comfort to know that in case of sickness or injury we shall be sure of every attention from the hands of Christian women."

There is accommodation for eight patients, three of the beds being in the "Charlotte MacDonald" Maternity Wing. Many difficulties are experienced in getting in workers, mail and supplies, as Atlin is situated one thousand miles north of Vancouver on beautiful Atlin Lake which is closed to navigation eight months in the year. For at least six months, dog teams carry in passengers and mail. In the summer time it is visited by many tourists, en route to Dawson City and other northern points, three thousand having stopped over last summer. The W. M. S. supports one nurse. Without this assistance the hospital work could not be carried on. In touching the lives of these isolated miners and settlers a Christian nurse has a rare opportunity for service of the highest character.

Some Incidents. "We had several minor cases in the fall, nothing serious, including threatened appendicitis, tonsillitis and several cases where they were generally run down. Possibly the most serious one was the man with a broken leg who came in here in August and was discharged to-day. We thought for a while that he would lose his leg but the doctor worked very hard with him and he is get-

ting along nicely. He was a very troublesome patient at first, having twice removed his splints. Dr. Rogers operated three times, doing a skin-graft each time.

"A number of outside patients come to the hospital for treatment, and having no dentist Dr. Rogers is sometimes kept busy extracting teeth.

"I generally have two patients in at a time and it keeps Miss Spencer and me fairly busy as we do all our own cleaning and washing, it being expensive to hire help." (A char-woman gets \$5.00 per day).

Baby Welfare Work.

St. Columba House, Montreal, Que. In 1919 an appeal to open a Baby Welfare clinic in connection with our Church's Settlement work was presented to our Board by Rev. G. E. Ross of St. Matthew's Church, Montreal. During the year a nurse was added to the staff of St. Columba House and has been the means of saving the lives of many infants and children. A recent nurse, Miss Retta E. Clark, writes: "One case that is proving quite interesting is that of a baby referred to me by one of the city hospitals about a month ago. On going to the address given, I found a Polish family, father, mother and two children. The father had been out of work for months, the mother and little boy had been ill, and now the babe, three months old, was not making satisfactory progress. Their home, consisting of two rooms, was very tidy and clean and the babe too, spotlessly clean although under weight, due to improper feeding. The father spoke English fairly well and, with him as interpreter, I explained to the

mother the feedings prescribed by the hospital doctor, for she could only say a few words in English. Both parents are extremely interested in their children's welfare and have certainly carried out orders, for the babe is gaining each week and looks like a different child. They are so pleased with my visits and so grateful for any advice and assistance. I am watching this case with a great deal of interest and hope through helping this family, and getting them to attend the clinic regularly, to reach many others."

Our Hospital Unit Policy

Someone asks, what constitutes a Hospital Unit? A small cottage hospital with accommodation for five or six patients and staff, in charge of one or two nurses and an evangelistic worker, covers the description in a general way.

As the Hospital Unit is usually placed in an outlying section of country, far beyond the bounds of organized municipalities, the W. M. S. has to become responsible in the beginning for the entire financial outlay in connection with its erection, equipment and furnishing. Experience has taught us that the amount suggested in our Forward Movement literature, will, in these times of high costs, erect only the building—much more being required to put in heating, lighting and water systems. Then there is the furnishing,—an expensive item. Assistance is sometimes given locally. The people want to help themselves whenever possible, but their best effort, even when making sacrifices to give, is only a fraction of the amount

required to equip, furnish and maintain the institution.

Another fact that we must not lose sight of is in connection with the Government requirements. No matter how small the building, the fact remains that it is a public institution for the benefit of the people and subject to Government supervision. Government co-operation is most desirable, as a grant is forthcoming if we keep within its rules and regulations. Such assistance, especially in our larger institutions, amounts to thousands of dollars annually, all of which we deeply appreciate. No two fields present exactly the same needs, hence the difficulty of having one model hospital plan that might answer for all. Whenever possible, we buy or rent a little building. It saves expense and time, but unfortunately, such opportunities are rare. Our future policy in connection with the Hospital Units must lie in that future. So much depends on the development of the settlement or colony that we could not, at this time, form any definite policy. Our hope, however, is that when an institution becomes self-supporting it will take over the management of its own affairs through its municipality, town council or some other responsible local body. Although this has been our hope and policy in connection with our hospital work in Canada for the past twenty years, and we have been relieved entirely from all but staff salaries in some of our older established hospitals, we have not been able to relinquish our hold on any one of our institutions until Grande Prairie Hospital was taken over by the municipality in 1921. All of which goes to show that

the localities selected for this particular form of Christian activity were wisely chosen.

Besides the Hospital Units here referred to, Presbyteries throughout the West have asked for ten more, among British settlers, among our own Canadian people doing yeoman service in settling newly opened territory, and among foreigners, living so far back from civilization that they have not learned to speak English nor adapt themselves to Canadian standards of living.

Ontario Hospital Units in the Making.

As the hospital undertakings of our W. M. S. have heretofore been confined to our Western Provinces entirely, the suggestion that we extend our ministrations to the needy districts of our great Northland in New Ontario presented a new and wonderful opportunity for service. When requests came to us from the Board of Home Missions that we sympathetically consider opening up work at Hearst and Matheson, both extremely isolated and needy fields, many miles from existing hospitals, we took the matter up and began in the summer of 1920 making plans for the development of the work in this new field. This being our very first entrance into Ontario with institutional work, negotiations had to be opened with the Ontario Government. Sites and buildings had to meet Government requirements, and the policy of our hospital work to come under its scrutiny, all of which entailed a somewhat lengthy procedure. Happily for all concerned, the negotiations ended most satisfactorily, the Government Inspector expressing

a desire to co-operate with us in a work which concerns so deeply the welfare of the people.

Summary.

Three new hospital centres, Hearst, Matheson and Cold Lake the last opened in 1921, will bring the total number of hospitals and Hospital Units up to fifteen, with a staff of four medical missionaries and forty nurses. The volume of work varies during the year but usually increases its average number of patients over the previous year. The estimated cost of carrying on the entire work, including buildings and repairs, in 1921, was \$51,644.55.

The Language Problem. In a country where over sixty tongues are spoken we naturally expect that our workers serving in foreign communities will have to face the language difficulty. In fact it is a nurse's first real difficulty as she is brought into close contact with the sick and suffering and must of necessity understand what her patient is endeavoring to tell her about herself. Our nurses do not take up language study in order to fit themselves for medical missionary work in Canada, for we hold to the belief that all non-Anglo Saxon newcomers to Canada should learn to speak English rather than expect Canadians to learn to speak their language. Difficult situations do arise but it is the only solution of the problem. Fortunately, there are nearly always children in the hospitals and the homes of the people, who understand enough English to act as interpreters.

Reaching the Ideal. When a community is able to finance its own hospital and that hospital happens



ANNIE KORZAK McCULLOCH.

Our first Ukrainian Nurse.

to be a Home Mission Hospital we expect it to assume the work and responsibility, relieving us and giving us so much more capital with which to push forward into more needy, frontier mission fields.

Such a situation arose in connection with our "Katherine H. Prittie" Hospital at Grande Prairie, Alberta, and the municipality has taken it over.

Our Nurses. During the twenty years of hospital work in Canada, hundreds of nurses have enlisted in the Church's service, and among them stand out those who have given long years of devoted service, who have stood fast through trying and perplexing difficulties and faced problems of great national importance. To name them all would be an impossible task, but to name those whose service has extended across the years would be only just.

We do not hesitate to give first place to that daughter of the manse, Miss Elizabeth J. Bell of Teulon, Manitoba, whose life and character have been such a blessing and inspiration to thousands of others. For sixteen years she has given herself unsparingly in continuous service holding the longest record in our Home Mission Hospitals. Then follows closely beside hers, the name of Miss Kate E. McTavish, who served in 1900 at St. Andrew's Hospital, Atlin, B. C., and who, when compelled to retire for a brief period, returned twice to that lonely outpost, serving in all between fourteen and fifteen years. For the past three years she has been Lady Superintendent of the "Hugh Waddell" Memorial Hospital at Canora, Sask. To her belongs too the honor of a life of loving and faithful

service. We shall ever remember with loving gratitude the name of Agnes Sorrell Forbes who initiated the hospital work in Grande Prairie, Alberta, in the days when there were no conveniences, when distances were great and when travelling to visit the sick homesteader meant a journey of weariness and hardship. Associated with her was Miss Agnes Baird, the first graduate nurse to enter our medical work in Grande Prairie. Miss Jean Kellock is another daughter of the manse, who has given distinguished service in Atlin, B. C., and Ethelbert, Manitoba. Her evangelistic influence has been as powerful as her professional efficiency. Miss Anna B. Korzak, now Mrs. McCulloch, has been our only Ukrainian nurse and proved herself efficient and trustworthy.

When the history of this country comes to be written, historians will find woven into the lives of Canada's early pioneers the impress of other lives, and foremost among them will be that of the Christian nurse whose courage and faithfulness, tender, efficient skill and great sacrifice, were blended into one magnificent, heroic and patriotic service for God and country and humanity. All honor to such women, co-workers with the Great Physician.

Results. Regarding the results accruing from the ministry to the bodies of our patients, we can come out fearlessly and state that thousands of men, women and children have been helped, relieved, rescued from death and restored to their loved ones. But it is with hushed breath, bowed heads and humble hearts that we speak of spiritual results. Encourag-

ing reports reach us of many reclaimed souls, many brought to a knowledge of the saving power of His redeeming love, for the first time, many strengthened in their faith and many comforted when about to face the Judge of all the Earth as they slip into His eternal Presence.

Paul says, "I have planted, Apollos watered, but God gave the increase."

CHAPTER XII.

OUR EDUCATIONAL WORK IN CANADA.

Indians...French...Newcomers.

The educational mission work of the W.M.S. is carried on amongst three classes of young people,—the Indians, the French and the Newcomers—surely a field of service vast enough and varied enough to challenge the Christian women of our Church. And what should appeal more to women than this service for the children of our land, to teach them the meaning of citizenship, to win them for Christ and keep them ever in His service. These three classes of young people present not only vastly different problems, but also some of the greatest privileges within the reach of our Church.

The Indian population is now practically stationary, and since the Government has gained their goodwill, they are no longer a menace to our country or our Church. Our present aim is rather to gain the confidence of the children of the Christian Indians, to educate them and teach them how to till the soil and earn their own living. There is another field of service which we are slow in cultivating,—the Christianising of those pagan tribes which have as yet not heard the gospel story.

We approach the French work from two angles,—

first, trying to solve what is a serious problem in Quebec, providing a Christian education for the children of our French Protestants; and second, upholding the great truth that there is but one Mediator between God and man, the man Christ Jesus, that the blood of Jesus Christ cleanseth from all sin, and that the gift of God cannot be purchased with money. These are mighty problems which concern not Quebec alone, but every province in the Dominion. Our best point of contact is with the children, and to this we should bend all our energies, or the very foundations of the Protestant Church may be shaken.

The problem of the relation of the Church to the children of our newcomers is one to which we have given serious consideration, and rightly so. They will help either to make or mar our country, for they are capable of being either a great blessing or a very real menace. They are so industrious and thrifty and possess so remarkable a capacity for work that their economic future is assured. In this age of materialism, when the practical side is being so emphasized, it is ours to keep the spiritual uppermost.

INDIAN WORK IN CANADA.

Statement of Policy. The Government, when making the treaty with the Indians in 1867, agreed to look after their physical welfare and decided that the Christian churches, being best fitted for the task, should be asked to provide for their moral and educational welfare. At the request of the Government, the churches readily undertook the task assigned to them, and a considerable share was assumed by the

Presbyterian Women's Missionary Society. This work, supplementary, as it is, to that of the Government, should never be regarded as a work of charity, but rather as the fulfilling of that agreement between the Government and the Indians. When we consider that up to that time the Indians had led a nomadic life and had never had to toil for a living, and that hundreds are now settled on their own farms, living under civilized conditions, we realise that the efforts put forth among them for half a century have been justified.

The Government pays for the maintenance of the pupils in our boarding schools, and the W.M.S. is responsible for the salaries of the staff, except that of the nurse, who is paid by the Government, and the farm instructor, who is usually paid out of the school funds. The teachers in our day schools are paid by the Government and the missionaries on the reserves by the Home Mission Board of our Church. We have seven boarding, and five day schools. Three boarding schools are owned and maintained by the Government,—Portage la Prairie, File Hills and Alberni,—while the W.M.S. owns four,—“Cecilia Jeffrey,” Birtle, Round Lake and Ahousaht. Three of these schools have reached Standard A, and therefore receive an extra grant for their upkeep. All are inspected at regular intervals by the Government and must be kept up to the required standard. In the early years of work among the Indians, the W.M.S. felt that the small boarding school was the ideal, but since the Government insists on improved methods



INSPECTOR GRAHAM AND THREE GENERATIONS OF INDIANS,
FILE HILLS, SASK.

and increased accommodation, with some misgivings, we have seen the policy of larger schools adopted. Fortunately our fears have proved groundless and the testimony of those who know best is that the work, far from having suffered, has improved.

Boarding Schools. Manitoba: "Cecilia Jeffrey," on the Lake of the Woods; Portage la Prairie; Birtle, Saskatchewan: Round Lake; File Hills.

British Columbia: Alberni; Ahousaht.

Day Schools. Manitoba: Swan Lake.

Saskatchewan: Cote; Hurricane Hills; Moose Mountain.

British Columbia: Ucluelet.

Indian Missions are also carried on at twenty points in the Western Provinces.

There is no overlapping in work among the Indians, as each Church has its own territory allotted by the Government, and no one denomination ever infringes on the rights and privileges of another. Our aims and objects are one,—to educate and Christianize the red man so that he may become a citizen of our land, worthy to enjoy the privileges of the franchise with his white brother. But some church must be neglecting her territory when there are still twenty-five pagan tribes in Canada and ten other tribes who have given up their old religion and adopted no other in its place. Our own W. M. S. has opened up no new work for twenty years, nor has our established work expanded. The need of extending this work is evident from the following extract from a 1920 report from one of the reserves.

"Religiously things are at a very low ebb. We have pagans galore and some who do not know just what it means to be anything. They have no music but the drum and tom-tom, and no dance but the pow-pow, and no songs but the "Hi-yi-hi-yi," which at times breaks out in school and has to be suppressed."

Mode of Work.

The progress of our work on the reserves is slow, as the pagan mind unfolds slowly. Those who work among the Indians realise that the key to the situation is in the hands of the boys and girls trained in our schools. It has been truly said: "A little child shall lead them." A child of seven or eight years is often transplanted from a home of pagan superstition, without knowing a word of English, to one of our schools, and it is on the influence of just such children's lives that we build our hopes for the future of the Indian. The children are "signed in" for a period of about ten years, but spend their Christmas and summer holidays with their parents on the reserves; and the parents are permitted to visit the children occasionally at the schools. In this way the members of the family are kept in touch with one another. At Christmas an entertainment is always held when all the Indians are invited to partake of the feast with their children. Very cordial relations exist between the staff of our schools and the Indians, who are proud of the attainments of their children.

The work of the children in the boarding schools may be classed under three heads, industrial, intellectual and spiritual. In the class room they follow

a course similar to the public school curriculum, with the study of the scriptures in addition. Many of the boys and girls gain an intimate knowledge of the scriptures and have frequently carried off the Assembly's prize for memory verses. The spiritual side is still further emphasized in Sunday Schools and Mission Bands and daily worship conducted by members of the staff. The daily contact of the children with the staff constantly brings home to them in a practical way the meaning of the gospel, and shows them that Christianity is a life to be lived.

The industrial training of the pupils holds an important place in the daily routine. The girls are taught all kinds of household work,—sweeping, dusting, cooking and laundry work. The boys are taught all that is necessary to make a competent farmer,—the care of stock, dairying, gardening and the raising of crops. Our File Hills' pupils sent samples of their work to "The Boys' and Girls' Fair" in Regina and carried off about thirty prizes, thus winning the shield for that district. Most of these prizes were won in competition with white children in the public schools. The senior boys and girls are expected to spend half of each day in this industrial work.

Health of the Children. The health of the children is always remarkably good, and very few deaths have occurred except during the epidemic of "flu." In one of our largest boarding schools there have been only two deaths in twenty years. In three of the schools the Government has provided a trained nurse to look after the health of the pupils and to minister to the

sick and needy on the reserves. If any epidemic or serious illness occurs in the school, the Government at once provides a doctor. Improved sanitary conditions and nourishing food are giving the Indian child a new lease of life.

Loyalty to the Empire. The Indian is very patriotic and possesses a great affection for the King and the British Empire. This loyalty found practical demonstration during the war, when many of the Indian boys enlisted, and a number gave their lives for the cause of liberty and justice. Their voluntary service to the Empire will ever stand to their credit. One regiment of Indian lads found themselves in the city of Edinburgh, and as they marched down the streets they were cheered and shown great honor by the citizens of that historic city. Some of them wandered through old London and into the House of Parliament. Coming on a niche where the cap of the late Lord Kitchen-er was hanging, they were seen to take off their hats in reverence. These lads knew who were the great soldiers of Britain. That they had endurance and courage another story demonstrates. They were excellent snipers and one of the lads, in the performance of his duties as a sniper, was badly wounded. He wrote back to the school in Canada that Fritzie had got him in both legs, but as soon as he was able he was going back again.

Changes in the Work.

Crowstand, Saskatchewan. The school at Crowstand was closed about six years ago. The portion of the reserve near the school was sold, and when it

became necessary to build a new school, it was found that it would have to be put up on the reserve about twelve miles away. The W.M.S. asked the Government to build and they decided to put up only an improved day school, on what is known as Coté Reserve. While it is our aim that the Indian child of the future shall attend public school, this is one of the few reserves where we feel the Indian is ready for it. On this Reserve, the Indians have their own church with their own elders and board of management, while one of our graduates is the organist. At the Christmas entertainment last year they took entire charge of both supper and programme. They give well for the maintenance of ordinances. To the Rev. Mr. McWhinney, who has been at this station since 1903, great praise is due for the work accomplished.

Round Lake, Saskatchewan. In 1920 a new building, which had for several years been a necessity, was erected by the W.M.S. It is an up-to-date school with electric light and a furnace.

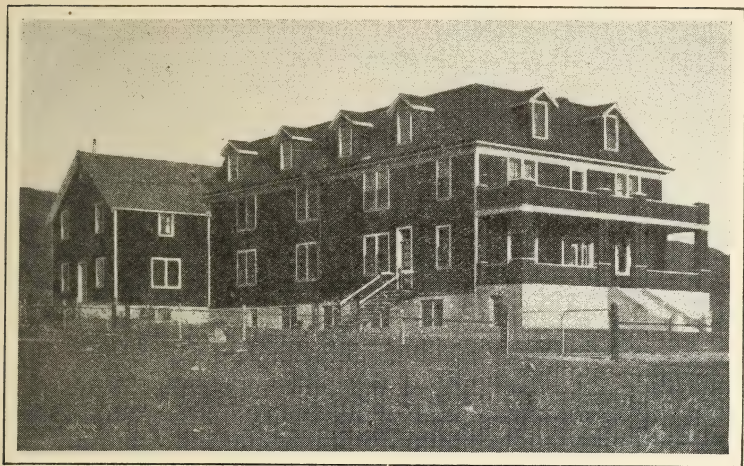
Alberni, B. C. When the school here, which was owned by the W.M.S., was destroyed by fire in 1917, the Government agreed to erect a new building, and the W.M.S. sold them sixteen acres of the farm on which to build. At the opening of the school on December 3rd, 1920, the Inspector of Indian schools for B. C. said that, of the fifty-five Indian schools scattered all over British Columbia, which he visits each year, Alberni school was the second to pass Indian children into the high school. Three passed the Entrance examination in 1920. Mr. Currie, Principal

for eleven years, who had to labor under trying circumstances for over two years during the erection of the school, has now a splendid, commodious building.

Ahousaht, B. C. This is our most northerly and one of our most isolated fields. A new school was opened in 1918, which has been a great boon to the work. A new departure was the sending in of Miss Chambers to act as field matron and nurse, whose duties are to look after the health of the children in the school and visit the sick on the Reserve. Her work has been invaluable, as there is no hospital near the Mission.

An interesting innovation was the appointment of a deaconess in 1920 to the File Hills Colony. She lives in the colony and is winning the confidence of the people.

Native Churches. On several of the large reserves there are native churches, with their own elders and managers. In addition to Crowstand or Coté, there are churches at Birdtail and Hurricane Hills. The spirit of liberality is on the increase in these churches and many use the duplex envelopes. The W.M.S. of the Birdtail Reserve contributed \$154 to the funds of the Society in 1920, and one of the members gave the price of her pony towards the Forward Movement. The true spirit of sacrifice was shown by these women as they labored with their own hands to make articles for sale, that they might contribute their share to the general givings of the Society. They also gave \$7.50 to the Chinese Famine Fund. The total



NEW INDIAN BOARDING SCHOOL, ROUND LAKE, B. C.

givings of this Indian church for 1920 amounted to \$354. They had their difficulties, but their native pastor put it very well when he said, "They thought they were as giants, but in reality they were as grasshoppers." A Sunday School donated a magic lantern and slides to this church and the missionary was able to take up an illustrated study of "The Pilgrim's Progress." At Hurricane Hills the native church is struggling to contribute to a new building. The W. M.S. Auxiliary is quite active and in 1920 their givings were \$111.95, an increase over the previous year.

Indian Girls. Several of the Indian girls are asking for training as nurses, and we hope that an opportunity may be given them when our new Nurses' Home at Canora is ready for occupation. A few of our pupils are now teachers. The girls make good domestics, but care must be taken to place them in Christian homes where they will have kindly supervision. They are naturally shy and, as a result of their contact with the teachers in our schools, trustful of those they meet. The best place for them is on the land, where not only their moral, but also their physical welfare may be safeguarded.

Needs of Our Indian Work.

One of the greatest needs in our Indian work today is some policy of following up the graduates as they leave our boarding schools and go back to their reserves. During their residence in the schools they attend regular religious services in places set apart for the purpose, and have instilled into their minds a high standard of religious life. Unfortunately, when

they return to the reserves, they frequently find no church building there in which to worship. The missionary is trying to hold services in their own Indian shacks. From one reserve, where there are twenty graduates and no church, the appeal comes,—“Give us a church, give us an organ, and a lantern, if possible, for Bible instruction, and give them to us quickly.” The urgency of this appeal is obvious. Here are twenty graduates, on whom both Church and State have spent much money. The Government makes ample provision for the education, the Church should do the same for the religious training, not only of the child at school, but also of the graduate on the reserve. If proper provision is not made, it will be small wonder if our graduates lapse into the ways of their fathers. The money spent on them by Church and State will then have been largely wasted, and the last state of those graduates may be worse than the first.

Another need of the Indian work is that a practical farmer should be provided by the Government for each reserve, so that the young men on leaving the boarding schools may have some one to guide them in their farm work. The need of agricultural missions in foreign lands is being much emphasized at the present time, and there is a very evident need of the same kind of missions among the Indians in Canada. Rev. W. A. Hendry, Principal of Portage la Prairie School, who understands the needs of the Indian work and the problems involved in it, writes thus:

“When you hear criticism of our Indian work, it

always centres at the one specific question. What are your graduates doing economically, now that they have left school? What is the Indian doing to make himself a self-supporting man?

"The Indian is not lazy and he does not dislike work, but he does not see the need of steady application, and is not interested in saving to-day that he may have to-morrow. Something might be done to improve our methods. There is lack of correlation between the work of the school and the reserve on behalf of the graduate who is to start life on the reserve. The only man who can do this work is a good, practical farmer. I mean by this a man who has every other qualification and is also an enthusiastic agriculturist. Implements and equipment are not enough, he needs personal, moral and technical support. All workers in the schools need to keep this problem before them and try to fit the child for the effort he will have to make on the reserve, for it is there he will have to fail or succeed."

Our work among the Indians is not completed. There are fields yet uncultivated and many fields only partially tilled. The ultimate welfare of the Indians depends largely on the influence of the young people trained in our schools. Our vision for the future is that the File Hills Colony may be many times reproduced throughout our Western country, and that the Gospel of Christ may penetrate into those pagan reserves and drive out all superstition, so that our Indian brethren may unite with us in giving Christ "dominion from sea to sea."

FRENCH WORK IN CANADA.

The educational problem in the Province of Quebec is a very live one, and is receiving a great deal of attention from both Protestants and Roman Catholics. At present there is no compulsory education, though many are advocating it, and this is at the root of the backward conditions which exist in Quebec, particularly in the rural districts. There are, of course, both Protestant and Roman Catholic schools, the latter, with all the resources of the Roman Catholic Church behind them, the former supported by the Protestants of Quebec. The policy of the Roman Catholic Church has never been one of enlightenment or education, but has rather tended to keep the children ignorant, spending most of the school time on the study of the catechism and emphasizing the duty of implicit obedience to Mother Church. Education among the Protestants has been seriously hampered, owing to their being so scattered, and the consequent difficulty of bringing a Protestant school within the reach of the children. Then, too, the burden of the payment of the teacher's salary, falling on a very few families, has been heavy, often too heavy to be borne, and in order to get an education for their children, parents have been obliged to send them to Roman Catholic schools, whose doors are always open. There can be but one result. If we give over the training of our children—the hope of our Protestant Church for the future—to the Roman Catholic Church, during their most impressionable years, we need not be sur-

prised if those children cling to the Church that has educated them.

The Superintendent of Education for Quebec, in his Annual Report for 1919, says:—"There are now 1,341 Roman Catholic school municipalities and 335 Protestant municipalities," We further learn that 42 Protestant schools are closed for lack of teachers, and that 227 unqualified teachers are being employed in the others. The report goes on to refer to the special difficulty of maintaining Protestant schools in some sections, owing to decrease in the Protestant population (to a large extent due to the fact that the Roman Catholic Church is always ready to advance money to buy out a Protestant farmer), and to the fact that it is scattered over so wide an area. The small salaries offered are responsible for the lack of teachers. The report suggests that centralization of these rural schools is the best means of overcoming these difficulties.

Though mission work in Québec was begun about 1815, and carried on under various auspices, it was not until 1875 that the Presbyterian Church in Canada organized its work under the Board of French Evangelization. Since then much good work has been done, but, in spite of this, at the present time the province is more Roman Catholic than ever. Some may ask, what has become of the families whose children have been influenced by the work? and why are not more results evident? The answer is that after a family has become Protestant, they very soon leave their former surroundings and emi-

grate to a Protestant community, either in Canada or the United States. The children of these families are, as a rule, sent to English-speaking schools. Later they intermarry with English-speaking Protestants and their descendants are essentially English-Canadian or American citizens. On the other hand, when Protestant children have to be sent to Roman Catholic schools, where they come under the influence of the priests, they are apt to drift back into the Roman Catholic Church; and, should their children marry Catholics, the next generation become once more French Roman Catholics. What happened to the Highland regiment which was disbanded at Murray Bay is a matter of history. They married French Catholic wives and their descendants, although bearing such Scotch names as MacLean or MacNichol, speak only French and are all Roman Catholics.

Home Schools.

The W.M.S. in its French work was faced with the problem of how best to stop this leakage and provide a Protestant education for the Protestant children in Quebec. The School Homes in the West were solving a like problem; why not try a similar solution in Quebec? The experiment has been tried and has made a slight contribution towards this most necessary work. In Quebec they are called Home Schools, because, owing to conditions, the children must not only live in the Home, but be taught there as well, while in the West, they live in the Home and attend the local public school.

At **Tourville**, 104 miles East of Quebec city, one

of these Home Schools is located, in the centre of a district which, even before Father Chiniquy preached there, had come under the influence of the Protestant teaching of some Huguenot brothers who had passed that way. In that district the families, though very scattered and for the most part very poor, are most anxious that their children should be brought up in the Protestant faith. They meet with a great deal of opposition, amounting almost to persecution, so much so that when the Superintendent of Home Missions visited the field he was refused food at the hotel. They would not serve meals to a Protestant minister. It is hard to keep the work going at this point, owing to its isolation. Mr. and Mrs. Chodat, who labored here for some time, had to leave in 1920. A woman teacher went out, but could not remain alone, and at present the school is closed. There had been twenty-one pupils in attendance. This is a seven months' school. The W.M.S. pays the salary of the matron, supplements that of the teacher and also gives a small sum for general repairs.

At **Namur** the W. M. S. has also established a Home School, where the children come for the week and go back to their homes from Friday to Monday. While at the Home, they are under the care of the missionary and his wife, who give them special instruction in the scriptures. The boys do their share of the gardening and help keep the place tidy, while the girls assist in the housekeeping. In order that more children might be taken in, an addition was made to the manse in the spring of 1920. Mr. and

Mrs. LeBel are in charge and have about sixteen children in residence. About forty children are in attendance at the day school, where a graduate of Pointe-aux-Trembles is the teacher. The W.M.S. pays the salary of the matron, supplements the teacher's salary, pays for the rent, the fuel and a certain sum for maintenance.

In some places in the Province there are enough children in one place to form a school, but the parents cannot afford to pay the salary of a teacher. In such cases it has been arranged that the missionary, sent by the Board of Home Missions, in addition to conducting Sabbath services, should teach the children during the week. The W.M.S. pays the whole or part of the salaries of these teachers. This is done at Valencay, where school is held in the home of the catechist, Mr. Foucher, who is assisted by his daughter, and at Beaudoin Centre, North Ham. At these schools, which are elementary, both French and English are taught.

Co-Ordination of Work

Up to 1919 the W. M. S. was carrying on Home Schools at Hull and Quebec City, while the schools at Pointe-aux-Trembles were under a separate Board of the General Assembly. In the spring of 1919 representatives from the Pointe-aux-Trembles Board came to the W.M.S. and the Home Missions' Board with the request that the work at these three points should be co-ordinated. The W. M. S. agreed, and in June, 1919, the General Assembly gave permission to have this work placed under the management of the



NAMUR HOME SCHOOL.

Pointe-aux-Trembles Board, the W.M.S. to appoint a representative on the Board for each school. In October, 1921, the Home School at Quebec City was again taken over by the Home Mission Board, the W.M.S. still continuing to share in its support.

St. Pierre School, Hull, opened in 1904, supplies the need of the families living in the isolated Gatineau region. A missionary colporteur, M. Bonnefaut, found Protestant children whose parents had been Roman Catholics, not attending school. He opened a Protestant school, with eight children in attendance, in a room on Charles St., teaching in the morning and in the afternoon distributing copies of the scriptures. In 1906 a small house was bought for \$500, partly from the French Evangelization Fund, and partly from individual subscriptions. M. Bonnefaut and his family moved into the house and used the summer kitchen as a class-room. For two years a few pupil boarders were kept, two of the attic rooms being used as dormitories. Unfortunately, the death of M. Bonnefaut brought this arrangement to an end.

In 1914 a school was started in a rented house, with Miss Cruchet as teacher. Owing to unavoidable circumstances, it had to be closed several times. In 1916 ground was broken for the erection of a new four-roomed brick school, so constructed that another story and a half could be easily added, and on the 8th of January, 1917, it was ready for the children. In 1919, when the work was co-ordinated, it was decided to use one class room as a temporary dormitory,

to accommodate fifteen girls from the Gatineau district, but before the boarding school had been there a month, there were twenty-two girls in residence. The basement room, off the furnace room, was used for the extra beds. The Committee found it difficult to refuse admission to children, knowing that it meant their one chance of an education. There is still a waiting list of sixty. The additional story and a half is badly needed, and it is the intention of the Board to add it as soon as possible, to provide dormitory capacity for fifty pupils. They aim to provide primary and junior teaching, while the more advanced education can be obtained by those who wish it at Pointe-aux-Trembles. The W. M. S. supports both teacher and matron and helps with the furnishing. The children are surrounded by a Christian atmosphere and are expected to attend St. Marc's French Presbyterian Church in Ottawa, and a Sunday School conducted by the matron in the school.

St. John's Hall, Quebec, is a Home School, also under the direction of the Home Mission Board. It stands on a historic site, as Montcalm's army, in its retreat from the attack under Wolfe halted on this very spot before passing over the St. Charles River. Rev. and Mrs. Louis Abram are in charge of the Home, which has accommodation for ten girls and ten boys. The girls have their dormitories in the Home, which is also the manse, and the boys have their dormitories and study room in the basement of the church, which is to the rear of the Home. The children attend the public schools in



ST. PIERRE, FRENCH PROTESTANT SCHOOL, HULL

the city, and pay only for the actual cost of their food. This Home provides an opportunity for an education for the children of English-speaking Protestants in the out-lying districts of Quebec Presbytery. The W.M.S. pays the salary of the matron and her assistant, and also makes a small grant for maintenance.

"There are no less than 549 parishes within the bounds of the Presbytery, the last census showing Presbyterians in 206 of them, while there are only 32 organized congregations. Ninety of the parishes show only five Presbyterians or less in each, all of whom are shut off from school privileges, other than the French-Canadian Roman Catholic Schools. Whole communities within the bounds of the Presbytery have, in fact, been lost to the Church."

Pointe-aux-Trembles. The pupils here are from eleven years of age up to the matriculation age, and come from all over the Province and even from Ontario. They are of many nationalities,—Italians, Poles, Indians, French and a few English. They come from Jewish, Catholic and Protestant homes. All are taught both French and English in the first six grades, but as the higher classes prepare pupils for the University and Macdonald College, where the examinations are in English, the instruction in them is in English.

All pupils must attend daily Bible instruction and religious services in the chapel on Sunday, and no pupil is allowed to go to mass. There is no attempt at proselytizing, but all are shown the Saviour as the

only Mediator between God and man, and taught the use of an open Bible. Many make profession of their faith in Christ and go from the school to spread the gospel among their fellow-countrymen. Many of the French ministers in the Province are former pupils of Pointe-aux-Trembles. Some members of the Board are graduates of the school, as are also the present teachers in both Namur and Hull, as well as the matron of the Girls' Home in Edmonton.

The W.M.S. supports twenty-four pupils at Pointe-aux-Trembles and also gives two bursaries of \$150 each to any girl from the school who may wish to go to Macdonald College and take a Teachers' Course. Two girls are availing themselves of these bursaries at present, one of whom intends to teach among the Indians.

One of the greatest needs in this work is good Protestant French literature. There are two papers published in Montreal, "L'Aurore," which is supported by funds provided by Presbyterians, Methodists and Baptists, and edited by Rev. Samuel Rondeau, and "Le Rayon de Soleil," a Sunday School paper, compiled by Mr. Rondeau and published by the Presbyterian Publications Department.

This work presents a broad field of service, which, by developing the Home School idea, the W.M.S. can do much to cultivate.

EDUCATIONAL WORK AMONG THE NEWCOMERS.

The problem of establishing a right relationship between the newcomer, the country and the Church, has been the subject of much thought to the

leaders of the Church. The W. M. S. has sought to aid the Church by beginning with the children and trying to lay a good foundation for future citizenship. A well-known social worker said recently, "Canadians have not begun to realise what a power the non-British settlers are as a menace or as an asset to Canada. Unless something is done in an effective way in the immediate future, the children of the foreign-born in Canada are inevitably going to cause the country much trouble." When we talk about "Canadianizing the non-British-born," and "assimilating the foreigner," we would do well to remember that we can do this only as we make him understand what this country may mean to him and what he may mean to this country.

To understand these people, it is necessary to study conditions in the lands from which they came, their language, their literature, their religion, their ideas of citizenship. While many of their standards are not ours, and we dread to think that these preconceptions may have a decided influence on the ideals of Canada's future citizens, they have undoubtedly many national gifts—a love for music and poetry, a great capacity for endurance and sacrifice, and high educational traditions, which, if wisely cultivated, may make a distinct contribution to our national life.

A great danger lies in the fact that these newcomers, naturally wishing to keep together, have settled in large colonies and there kept up their old world customs, setting up little Austrias, Russias, Polands and Hungaries all over the West. The older

people resented any interference, and especially any teaching except in their own language, yet they were most anxious that, if possible, their children should receive an education. On the other hand, the English-speaking population in the western provinces held the firm conviction that no language but English should be used in the public schools. It is encouraging to learn that the New Canadians are now increasingly anxious to have their children taught English, and that there are some instances of School Boards, in Ukrainian districts, asking for English teachers. The one great trouble has been that so few are available. The boys and girls hold the key to this situation. Through them their people are to be emancipated from their old world superstitions, and by them Canadian standards of education, of citizenship and of religious life are to be interpreted.

Dr. Colin Young, in his report before the Board of Home Missions in 1920, said of the Ukrainians: "As we have already seen, the traditions of this people along educational lines are of the very best. They can look back to a time when, through the wisdom and energy of an Archbishop, education was within the reach of almost all the people. But for over a century before the migration to Canada, every school in the Ukraine was closed by order of the Muskovite Government, and the standing of a whole nation reduced to that of serfdom, ruled over and oppressed by an aristocracy imported from another country. On coming to this country, the Ukrainian people have been quick to see that their educational traditions

might be revived. Every attempt either by Church or State has met with a ready response from almost every community. Go almost any day to visit a school in a Ukrainian section, and, if the older children are not required to work on the farm, every child whose name is on the roll will be present at school, a condition of affairs very difficult to repeat in any English-speaking district. Hundreds of years ago, their 'Hetman' taught his people that an educated nation inherited the largest things, and since coming to Canada, they have done their best to recover for their children what had been lost through a century of denial and suppression. For the State there is the opportunity of making, in a single generation, a people of moderate education; for the Church, the greatest possible opportunity of putting beside the school the influence of the gospel of Jesus Christ, and seeing that the education given through the school, is not separated from sound religious instruction. No people ever opened their hearts so readily to the full influence of national institutions."

Because the Church felt that education was the factor that would most quickly bring enlightenment, and that it must of necessity be education of the children and young people, the W. M. S. was approached with a view to beginning educational work. To the vision of Dr. Arthur and Dr. Hunter is largely due the inception of the school home idea. It quickly caught the imagination of the women of the church, and this department of our work has, in consequence, grown and expanded with remarkable rapidity.

The original idea was to have homes accommodating about ten children, where the personal touch might be felt, but this has been changed in some cases, in the interests of economy. And though some may have feared that a large Home might lose something of the home touch, those who know best, say that this is not so.

As the department has grown, it has become evident that these Homes should be open to children of all nationalities, and that, as the Government provides the education, they should be opened only where there is good public, and, if possible, high school accommodation. As the W. M. S. aims to train these children to be good Canadians, its policy is that, as all nationalities mingle in the public schools, so should they in the Homes. Thus, under the same roof are found Swedes, Norwegians, Ukrainians, Canadians and Hungarians,—truly typical of the cosmopolitan population of the West. The school home and the public school should be the melting pot from which they will come out true Canadians,—not loving their native land the less, but the land of their adoption more.

While providing educational facilities and Christian training for the strangers within our gates, the children of our own Canadians should not be overlooked. This has been borne in upon the Board of the W. M. S., as requests have come from many Presbyteries in Saskatchewan, Alberta and British Columbia for Homes for English-speaking children. In the sparsely settled districts, there is often no school for the

children to attend. One such request from a western Presbytery contained this remark,—“One man, in order to get his child to school, had to drive her 20 miles there and 20 miles back; this he was only able to do twice a week at most.” He is a fair sample of the people in that district. In many of these isolated districts, there is no church, and in one home there were children of ten years of age, Canadian children, who had never attended a church service.

Location of Homes.

In 1915, when “The Story of Our Missions” was written, the W. M. S. had one Home for boys at Teulon, and four Homes at Vegreville, while at Ethelbert and Sifton children were being cared for in the hospitals and mission houses. That is six years ago, and it is a joy to think of the progress that has been made. In 1920 there were fourteen Homes carrying on work with 250 boys and girls in residence. In six years the W. M. S. opened Girls’ Homes at Teulon, Ethelbert, Sifton, Canora, Prince Albert, Battleford, and Edmonton, and Boys’ Homes at Battleford and Edmonton.

Teulon, Man. Here Dr. Hunter still supervises the educational as well as the medical work, and Miss Isobel Beveridge remains as the first and only matron of the Boys’ Home. Miss Beveridge is a trained nurse and went first to Teulon hospital in September, 1910, but, at Dr. Hunter’s request, she transferred to the Home in March, 1912, where she has remained for nine years. It is not an easy position to fill, but she has been able to make her influence felt. In all, 140

boys have come under her influence, who are now scattered far and wide. Two of the first boys to come to the Home were killed in action. Ten are at the university, two in a medical college, one at normal school, one at the agricultural college. Eighteen are teaching school, four are in business, four on the railroad, one is a blacksmith, and quite a number are farming.

The Girls' Home was opened in the fall of 1918, with Mrs. Freeland as matron, and as she possesses a real love for children, the Home is happy under her care. There are about twenty girls in residence. This Home was a new building put up by the W. M. S., similar in plan to the Girls' Homes in Vegreville and Canora.

The work at Teulon cannot be mentioned without speaking of the public school, which is a well-equipped, consolidated rural model school. In a recent report from the Minister of Education for Manitoba, Teulon school is mentioned as "a splendidly equipped school." The staff has always been most sympathetic with the Home and the boys and girls have had the very best instruction. In competition with the pupils of the whole Province those from the Home have, in many cases, taken first place.

Ethelbert, Man. Up till the fall of 1916 there was no Home here especially for educational work, though the hospital always took in children to give them a chance. As Dr. Gilbert felt that this arrangement was far from satisfactory, especially as it involved exposing the children to infection in the hospital, in

November, 1916, a house was rented and opened as a Home with a matron in charge. In 1919 a house was purchased and the Home transferred to it. Since 1918 Miss Overholt has been matron of the Home, which has always from ten to twelve girls and boys in residence.

Sifton, Man. The Mission House is used as a Home, the Hospital Unit being in a separate building. Miss McLeod, who for some years was engaged in Indian work on the Rolling River Reserve, was appointed matron in June, 1917, and remained till November, 1920. There are always about twelve children in the Home, sometimes more, and the work has been most successful.

These two Homes, at Ethelbert and Sifton, are in an almost exclusively foreign and Roman Catholic settlement, and it is very important that they be maintained efficiently. The children trained there have done much to lead their parents from ignorance and superstition into light and freedom.

Canora, Sask. A short time before her death, Mrs. Waddell of Peterborough (whose generous gift made possible the W. M. S. hospital at Canora), offered the Board \$6,000 for a Girls' Home to be named "The H. and A. Waddell Home," after her grandsons. Mrs. Waddell died before she had made her gift, but her son, Mr. R. M. Waddell, carried out his mother's wish. The Home, which was opened in the fall of 1919, accommodates 20 girls.

It was hard to get a footing for a Girls' Home at Canora, as it is the centre of one of the largest foreign

districts in the West, and the foreigner there is not kindly disposed to education for his girls. The Home had to win its way.

In the fall of 1920, Miss Oliver, deaconess in the hospital, undertook to supervise the Home in addition to her other duties. Dr. Colin Young writes,—“The whole attitude of the district toward the institution has changed. There are several more applications for girls, but all cannot be taken in,—a new order of things for Canora.” Miss Bessie Bell took charge of the Home in December, 1920. Rev. Mr. McDonnell is of great assistance and gives regular Bible study lessons once a week.

Prince Albert, Sask. “The Lucy M. Baker Girls’ Home,” named after our first lady missionary to the North West Indians, was opened in the fall of 1920, with Miss Wagner as matron. No one thought that more than fifteen could be accommodated, but so urgent were the applications that eighteen have been admitted, and even then, many had to be refused admission. Rev. J. W. McIntosh has supervision of the “Lucy Baker Home” in addition to being Principal of the “Nisbet Home” for boys, which is under the Board of Home Missions. The Home was bought out of the W.M.S. share of the Peace Thank-Offering.

Battleford, Sask. The largest School Home under the W.M.S. was opened at Battleford in September, 1920. Battleford is one of the largest Home Mission Presbyteries in our Church. The population is scattered and the district sparsely settled. Educational facilities are out of reach of the vast majority of the

people, as are also church privileges. As the Roman Catholic Church and the Seventh Day Adventists were opening institutions and attracting our Presbyterian young people, the Presbytery appealed, through the Board of Home Missions, for a School Home, and the W.M.S. agreed to undertake work there. A former hotel was bought, suitable alterations made and equipment purchased with money from the Peace Thank-Offering. Though, under one roof, there are really two Homes, one for boys and one for girls; the dormitories and study rooms are quite separate, the boys and girls meeting at meal time and for devotional exercises and Bible study. Rev. G. A. Sutherland of Wilkie, Saskatchewan, is principal. The Home practically maintains itself, as the parents pay a monthly fee for the board of the children. The W.M.S. pays the salary of the principal and the matrons.

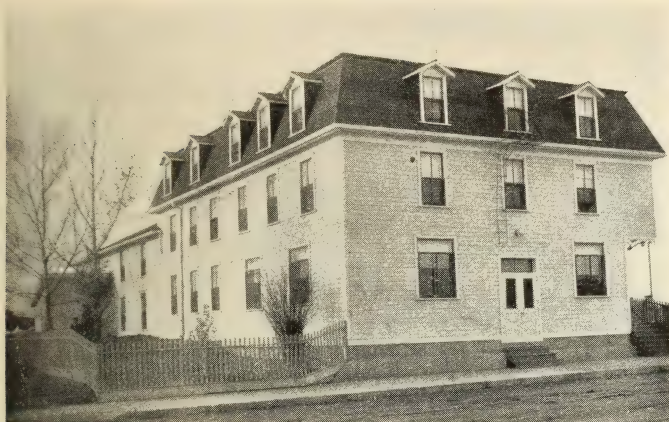
Though this Home was primarily intended for our own Canadians, several non-Anglo-Saxon children applied and were gladly taken in. Ability to pay the fee is not essential for admission to the Home, as the W. M. S. gladly assists any child, who wishes the chance of an education, but is unable to pay for it.

Vegreville, Alberta. It was in Vegreville that the first School Home was opened, with Dr. Arthur in charge. He saw the work grow from one Home for boys to three Homes for boys and one for girls. After Dr. Arthur's retirement, Rev. G. R. Lang was appointed supervisor in April, 1914, and to him is largely due the success attending the work. With him we must mention our efficient staff of matrons.

Miss Stewart has had charge of the Morrison Boys' Home since August, 1911, Miss McKee of the second Boys' Home since January, 1915, and Miss Windel, formerly of the Crowstand Indian School, of the third Boys' Home since August, 1915. Miss Harriet Johnson was the first matron of the Girls' Home, opened in 1912. The only house available at that time was down in the village, a long way from the other Homes. It became necessary to build a new Home, and a block of land on the same street as all the other mission property, was purchased and a Girls' Home, to accommodate twenty girls, was opened in 1917.

In 1919 the School Board intimated that, owing to overcrowding in the schools, the children from our Homes, coming from outside the district, could not be admitted. After negotiations, however, they agreed to admit the senior grades. Rather than give up such important work, the Superintendent and Mr. Lang recommended that the W. M. S. engage a teacher and open a public school in the old mission hall, which would be eligible for a Government grant. In the rearrangement, one of the Boys' Homes had to be closed. Miss Johnson, matron of the Girls' Home and a qualified teacher, was engaged to take charge of the school, and on her retirement, Miss McQueen of Edmonton undertook the work. In January, 1921, the School Board agreed to take in more children and it was possible to reopen the fourth Home, with Mrs. A. MacLennan as matron. The four Homes have now their full complement of fifty children.

On part of the land on which the Girls' Home stands,



OUR SCHOOL HOME AT BATTLEFORD, SASK.

Opened Sept., 1920.

the boys, under Mr. Lang's supervision, have a very fine garden.

Edmonton, Alberta. There are two Homes here, one for boys and one for girls, in rented buildings, each of which accommodates ten children. The Home for girls was opened in August, 1919, and that for boys in September, 1920. So far they have been exclusively for the children of French-speaking parents. They were opened in response to a request from the Board of Home Missions, that the children in Mr. Duclos' remote field of Bonnyville should be given a chance of an education. This work closely resembles the French work in the Province of Quebec. The people and conditions are the same. In Bonnyville the children have little opportunity of learning English, and less of securing an education except under Roman Catholic auspices. Mr. Duclos has supervision of both Homes, and accompanies the boys and girls on the long trip from Bonnyville to Edmonton. Most of them when they come do not know a word of English, but as English is the language spoken in the Home, and their lessons at the public school are all in English, they make wonderful progress. The matron of the Girls' Home, Miss Dupart, is a graduate of Pointe-aux-Trembles School. This work in Bonnyville and Edmonton is one of the most important undertakings of the W. M. S., and it is well to remember that the aid of our Church was first sought by the people themselves.

Maintenance.

The W. M. S. is entirely responsible for the main-

tenance of these Homes. At Battleford, Prince Albert and Canora a set fee is charged, but in the two latter, a good many cannot pay anything. In 1920 at Vegreville, Edmonton and Teulon, the parents paid \$3,270 toward the support of their children. It has always been a rule that where the parents are able to pay either in money or produce, they should be encouraged to do so. It is gratifying to find that they are becoming more willing to do this, so that each year the Homes are becoming better able to maintain themselves.

The following story of one child who was given a chance, will serve to illustrate the work that is being done in the School Homes:

Five years ago a bright-faced little girl came to Teulon from one of the foreign colonies to the North. Polly Chernak was her name. Her parents were extremely poor and unable or unwilling to give her the education for which she longed. She had had infantile paralysis as a small child and, having had no medical attention, was very lame. But this did not prevent her from striving to reach her desired goal,—a teacher's certificate. She began to attend school and was most diligent in her studies and always willing to help in the cooking and scrubbing at the Home. Whatever she did, she believed in doing it well. Besides this she belonged to the King's Daughters, was a member of the Ukrainian Red Cross, and was always ready to sew or entertain the Ukrainian women, who loved her and were never so happy as when she was present. Though never strong, her



BOYS' SCHOOL HOME, VEGREVILLE, ALBERTA.

One of the first to be established by The Women's Missionary Society.

determination brought her success, and in 1920 she obtained the coveted certificate and is now a successful teacher in the colony. The Inspector has always a special word of praise for the neatness, general efficiency and good discipline of her school. She has begun a Sunday School among her much-loved pupils and says in her letters that she is trying to pass on what she herself has been taught.

Need of Christian Public School Teachers.

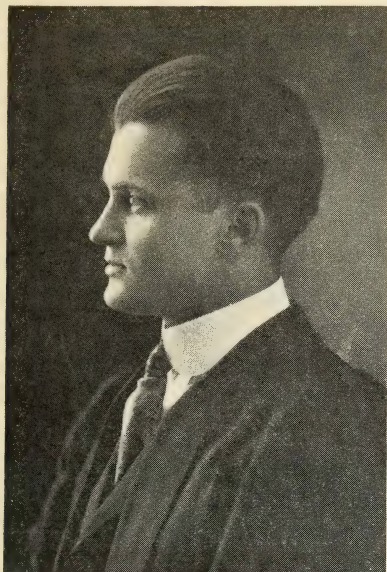
Dr. Colin Young, in his report of 1919-20, says,—
“In Saskatchewan alone there are about 150,000 children between the ages of 5 and 14. Of these nearly 10,000 are British born, 40,000 are foreign born, and 100,000 are Canadian born. The population of the province to-day is about equally divided, one-half of British, the other half of non-British extraction. The natural increase among the non-British is almost four times as rapid as among the British born, so that it would be quite within the mark to say that at least 60% of those returned as Canadian born are the children of non-British parents. The division then would be, British born between the ages of 5 and 14, about 50,000 and 100,000 of non-British parents. In other words, there are actually two-thirds of the children of school age whose extraction is from other lands.”

With such an overwhelming preponderance of non-British-born children of school age, what an opportunity for service opens up to the Christian teacher! If any teacher is wondering where she may make the best investment of her life, no better place can be found than in the schools in the West. Here she

may make a real contribution to the nation by making these foreign children into good upright Canadian citizens.

The following illustration shows the opportunity and privilege given to the public school teacher to touch aright the lives of the children of our new citizens; and though it is a story from the United States, it is none the less applicable to Canada.

"It is the story of a young Sicilian boy. He had left his beloved Sicily and come to America. He was full of enthusiasm and eager to enter on his new life in this new and wonderful country of which he had heard so much. As his ship sailed into the harbor of New York, the flags were flying all over the city. He felt that they were flying for him. He entered on his new life and soon found himself in one of the large public schools of New York. He began the study of his lessons in the English language and made good progress. Soon, however, his teacher noticed that he seemed absorbed, and that his mind did not seem to be on his lessons, and because she was a real teacher, she began to look about for a cause. She gained the lad's confidence and he told her the trouble and brought her next day a jar beautifully modelled with the motto of his country around it—his own work. The teacher saw the possibilities in the lad and soon had him admitted to an art school. He graduated from it this year, winning a scholarship entitling him to tuition in Italy and he has sailed to take advantage of it. He says he knows now that the flags were not flying for him, that it was Lincoln's



JOHN YATCHU.

A Canadian Ukrainian, and pupil of Teulon, of whom we are proud. He attended the Teulon Boys' School Home for four years, and while there secured his teacher's certificate; became a teacher and, later a principal; then took a teacher's training course in Manitoba College, a summer session in Queen's University, and graduated in arts from Saskatchewan University in 1921.

birthday, but he says he does not believe Mr. Lincoln would mind him thinking so, for did not Mr. Lincoln give his life that all might be free and equal and that all might have a chance."

To give every child a chance is the aim of our country as it is of our Church. So in these foreign districts, the public school and the school home go hand in hand. It is the duty of the State to provide the education and the duty of the Church to see that while the children are receiving this education, they are also receiving Christian training. The two must not be separated. If we keep them apart, we do so at the expense of the greatest needs of civilization, for together they are the two most important factors in the development of a Christian nation. While we cannot measure the scope of the work of our schools and school homes, we believe that in the years to come they will prove to have contributed in large measure to all that is noblest and highest and best. Our hope is that the future will see the undertaking of still greater tasks for the uplifting of those who are born in Canada, or who may come to make it their home.

CHAPTER XIII.

IMMIGRATION

Why loiter here my soul? Put out once more!
Wide stretch the seas and many a fairer shore,
Awaits thy coming! Dost thou fear the main
That brought thee hither? Put you forth again
Oh purpose laden soul! For many an isle
Shall rise beyond the purple rim and smile
A welcome to thee, where thy loves of old
Shall live again, and like a tale new told
All that was fair in the forgotten years,
For ever shall be thine, without the tears.
Oh wide blue ocean of eternity,
In thy large care I leave my destiny!"

J. Lewis Milligan, in "The Beckoning Sky Line."

What a theme for the imagination there is in the ceaseless tide of immigration as it pours from every strand! The past with its centuries of traditions, the present with its lights and shades, and the future, dim and unknown.

The hand of God must be in this moving of the peoples— "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed and he went out not knowing whither he went . . . He looked for a city which hath foundations whose builder and maker is God."

Note:—The object of this article is not to discuss the wisdom of encouraging certain types of immigration, but to state the attitude of the Church to the immigrant who is here.

To free Canada, with her vast, undeveloped resources, eyes of multitudes are turned. By hundreds and thousands from across the seas and over the boundary from the great nation to the South, they pour into the forests and mines, over the great prairies or the wonderful Northland, into the rich farm lands of the East or the crowded areas of the cities.

“Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice O Son of Man.”

Our forefathers said, “He shall have dominion.” To their children has fallen the task. “Lord of the Lands Make Canada Thine own.”

Immigration falls naturally into five divisions. First, immigration from the British Empire and the United States; second, movements within our own land; third, foreigners from Europe; fourth, Jews; fifth, Asiatics.

British and American. Britain has always given lavishly of her sons and daughters to her overseas dominions; but the war, subsequent unrest, and ease of travel are adding to the number seeking homes in Canada. The farm lands of the West and opportunities for investment everywhere, lure the citizens of the United States. These, generally, know British traditions in state and religion, expect public education, have a regard for public health, and are quickly absorbed in the industrial or commercial life of the country.

But a sense of freedom in breaking away from restraint and familiar environment, is apt to lead these immigrants to overlook the fact that any well-governed country, which would attract him, must have laws, affecting, for instance, its flag, its natural resources, employers and employees, contracts, education, the practice of the professions, housing, liquor, Sabbath observance. Customs which to him are strange and perhaps irritating at first, in business and social life, are the result of experience in the new land and it requires a little patience, if goodwill is to predominate. In the case of household workers, where the relationship is likely to be more intimate and affect the harmony and efficiency of the homes, the situation has been so serious, both for employer and employee, that short courses of training, either before sailing or immediately on landing, are much to be desired.

The State and the Immigrant. Immigration is under the care of the Federal Government which has its agents everywhere—about 1,500 in Britain alone. For the sake of the immigrants themselves and also for the sake of Canada, all are required to pass a careful physical and mental examination at the ports of entry; and to prevent hardship, this is desirable before embarking. They must also have a sufficient sum of money to prevent distress till they secure employment. At present this is \$250.00 for adults. Those engaging in farm labor or household work are exempted. The Immigration Department keeps in close touch with the Department of Labor to regulate the supply and demand of industrial workers. Each im-



NEWCOMERS ARRIVING AT QUEBEC.

migrant is required to state his destination and his religion.

Each province has employment bureaus and a hostel to accommodate household workers, free of charge for twenty-four hours. Education is compulsory in every province but Quebec. Provincial Health Departments are gradually overtaking the need for medical care in the homes of the people and the observance of sanitary laws, generally. The Red Cross Society with its post war work is also lending assistance in this.

The Church and the Immigrant. The different Churches secure from the ports the names and destination of those of their respective communions and forward the information at once. The Presbyterian Church, in her "Department of the Stranger," has chaplains who see the passengers aboard in the Old Land and give them literature provided by the Canadian Churches. Chaplains and women assistants await the arrival of every ship and help and cheer the newcomers as they start the long train journey inland. In the towns and villages, where they settle, the ministers and women's societies also welcome them to their new home.

Immigration from the United States is now about half of that from the whole of Europe. Government officials are stationed at all points along the border, to see that the regulations of the Immigration Department are enforced. So far, the Churches receive no definite information about these immigrants, as they do in the case of those coming through the ocean

ports. The American immigrant is welcomed to the Canadian Church when he is discovered by local effort.

In 1920-21 there were from Great Britain and Ireland 74,262 immigrants ; from the United States, 48,059 ; from Europe and Asia, 26,156,—a total of 148,477.

The same quest which has called out the youth of the motherlands and the United States, has called those of Canada, and in a constant stream they pour out, in search of education, employment or adventure. These are unnumbered. This moving, restless mass of our own folk, speaking our language, presents a thrilling appeal to the hearts and minds of Christian people.

Women's Societies and the Immigrant. In the case of the Presbyterian Church, the Women's Missionary Society (W. D.) has provided so far (1921) three assistants at Montreal, three at Toronto, three at Winnipeg, one each at Saskatoon, Edmonton, Calgary and Vancouver, devoting their entire time to the work of the Department of the Stranger at the ports and stations, visiting in hospitals, and seeking the stranger in schools, colleges, lodgings and places of employment. Linked with these workers, are Strangers' Secretaries in every branch of the Society, whose duty it is to assist the minister in caring for the incoming and out-going stranger. These are banded together by presbyteries, provinces, and in the general Society, and are represented on the Dominion Council for the Immigration of Women at Ottawa. They are auxiliary to the Board of Home Missions and Social Service of the General Assembly of the

Church, and stand for the whole Society. Similar work is done by the Methodist Women's Missionary Society in its Department of the Stranger, and by the Anglican Society through its Social Service Secretaries. These societies are also represented on the Council at Ottawa. It is now increasingly possible for the women of the Churches to work unitedly in the interests of the local immigrant. The Council at Ottawa consists, to date, of representatives from the provinces, the women's societies of the Anglican, Methodist, Presbyterian and Roman Catholic Churches, the National Council of Women, the I. O. D. E., the Y. W. C. A., the W. C. T. U., the Women's Institute, the Inter-Provincial Farm Women, the Canadian National Committee on Mental Hygiene, the Trades and Labor Council, the Social Service Council, and the Great War Veterans' Association.

Following closely on immigration we have Canadianization,— a process which varies according to circumstances. In some cases the immigrant slips quickly and naturally into the life of the new land. In other cases the process may require many years, before he feels himself a part of the country. This period is apt to extend when people of similar tastes or race congregate in separate colonies and in the more congested parts of the cities. The need for a national ideal of citizenship is becoming increasingly manifest. Towards this our educational systems and immigration policies should be directed. The religious care of these districts, presents peculiar difficulties to the average congregation, due to the attitude of

either the Canadian or immigrant, or both. The Women's Missionary Society has been able to assist Presbyteries by providing workers (12 during 1921) usually graduates of our Deaconess Training Home, who work either in mission charges or as deaconesses at large. Most of these workers locate in districts where housing conditions cause serious problems. By this contact with need through their representatives the members of the Society are under obligation to use their personal influence in State and Church to remove abuses which contribute to unfortunate conditions under which people, and particularly little children, live. They are the citizens of tomorrow.

In the severing of the home ties, in the sense of freedom as they put out to sea, compass and chart may be thrown overboard. The love of Jesus Christ in the hearts of the British and American peoples and the teachings of the great leaders of the Reformed Churches, have made these nations great. These truths have been entrusted to the care of the Christian Church, and for that reason a heavy responsibility rests upon the Canadian Church to see that the incoming people retain those traditions, which will make for the safety and effectiveness of the new nation. Far off in lonely shacks, in railroads and ships, in schools and colleges, in the quiet hospitals, in the crowded lodgings of industrial centres, Jesus, whom they learned to love in the distant home, may be forgotten. Here may be found hundreds of those who once were rocked to sleep by Christian mothers, sweetly singing,

"Jesus Tender Shepherd hear me,
Bless Thy little lamb to-night,
Through the darkness be Thou near me,
Keep me safe till morning light."

The W. M. S. with its mother love goes out into the darkness to seek the wandering lambs and lead them safely back to the fold. Thus the mother praying in the old home joins with the mother heart in the new, and in the morning light,

"Mid gloomy tents of care,
When Thy sweet face has come—
Lo! round me unaware
Arise the Courts of Home."

Somewhere, sometime, these were "received by Christ's appointment into His Church," and to them the Church has a deep obligation.

Central Europeans. Turning from the British and American immigrant we are at once bewildered as we face the oncoming thousands of every land. Bibles are sold in 110 languages in Canada. The non-Anglo-Saxon people in Canada are but heralds of the multitudes, the tramp of whose feet we can hear in the distant mountains and plains of Europe, where nations are being reborn and rising out of the sleep of centuries of oppression. The history and the awakening of each is a thrilling story. We shall refer only to the one, which has contributed the largest number of our foreign-born population—the Ukraine.

Where is the Ukraine? It is still a dream, a long

deferred hope. Ukraine once stretched from the Black Sea to the Baltic, from the Caucasus to the Carpathians. It was the home of democracy, of music, art, and literature. Through it passed the caravans of trade between Europe and Asia. Beautiful by mountain, stream and plain, it is the home of the peasant and the agriculturist. It possesses great undeveloped mineral wealth. With its deep black soil, it is the granary of Europe. Its people number 45,000,000. Once it was the home of the freedom-loving Cossacks, who long protected Europe from Asiatic hordes, but finally fell under the heel of the oppressor. Her written history is lost, but is still preserved in her historical songs. At the outbreak of the Great War she was under the sway of Russia in the east and Austria in the west.

During long periods of oppression, numbers of Ukrainians were exiled by the Russian Government, and can be found in settlements scattered across Siberia to the largest colony of four millions on the shores of the Pacific, between Vladivostok and Korea. In the past 25 years, impelled by oppression and agricultural unrest, numbers of western Ukrainians (Galicians and Ruthenians as we then called them) have emigrated—15,000 to Brazil, 700,000 to the U. S. and 400,000 to Canada. In the United States they are found chiefly in industrial centres, from Pennsylvania to Illinois. In Canada they settled first on the farms of the prairies, and in the mines of Northern Ontario; but during the war many moved to the larger cities, on account of the demand for labor.

Separated from their Churches in Europe, with their State control, the Ukrainians in Canada faced a difficulty. There was no established Orthodox Greek Church here for those from Russia. Those from Austria belonged to the Uniat Church, to which the Roman Church, the State Church of Austria, had granted a married priesthood, a liturgy in their own language, and the two elements in the Communion, in return for their recognition of the headship of the Pope.

In Canada, with religious freedom, no State Church, and no privileges granted by the Roman Church, the situation was changed. Their leaders leaned toward the teachings of the Evangelical Churches. At first, with help from the Presbyterian Church, an Independent Greek Church was formed, combining the ritual of the Uniat Church and evangelical doctrines. The priests of this Church in 1913 became ministers of the Presbyterian Church and a separate Independent Greek Church disappeared.

The war followed, and being former citizens of Austria, an enemy, many were disfranchised, and some were sent to internment camps. Unrest in their homeland had its effect here, Bolshevist leaders attempting to win them over to atheism and revolution.

When the dynasties of Europe fell, a new hope arose among these people throughout the world. Crossed and re-crossed by repeated invasions of contending armies during the four years of the war, and plundered later by one army after another during the Russian Revolution, the Ukraine still retained its

identity. The Peace Treaty placed the western portion for twenty-five years under Poland, her ancient enemy. A veil still hangs over the eastern portion.

But the soul of the Ukraine is awake. A cry has gone out to her sons and daughters to return to reconstruct their native land, with their education, their knowledge of modern agriculture and industrial machinery, and their wealth. And the hearts of many Ukrainians are responding.

"He looked for a city which hath foundations, whose builder and maker is God." The Ukrainian realizes the degradation of his country. He knows that "where there is no vision, the people perish." Will a vision of God come to the Ukraine? Has there been a leading of God in the training of the Ukrainian in America? Has he found God here?

It was once considered desirable to concentrate the efforts of the Church upon the children of the new-comer, feeling that habits and customs of adults were not likely to change. The war has demonstrated the wisdom of trying to make the adults also loyal Canadians. In serving the children to the exclusion of the parents, a certain element of disrespect has arisen in the homes of the foreigners, which in itself presents a serious problem in our national life. The foreign press, the foreign school and foreign amusements have been powerful factors in counteracting the influence of Canadian education and welfare work. Missionaries and social workers feel that to do good work it will be necessary to study the backgrounds

of these people in their home lands, particularly if large numbers are to continue to come. At the same time great changes have occurred in Europe which are affecting them there and here, news of which crosses the ocean in newspapers and letters in every mail. There is a stirring among the people. At no time since the days of John Huss have the people so responded to preaching. Scriptures cannot be produced quickly enough. They are asking for Christian hymns and Christian literature. The Church in Canada sees the open door. Central Europe will demand education. They will ask for the English language in their higher schools. They need qualified teachers and they are ready. Hungry millions need the best the soil of Ukraine can produce, and agricultural leaders are ready. Dormant industries await development and industrial workers are ready. Ukraine needs Jesus Christ and Christian leaders are ready.

In the early days of hardship in Ukrainian settlements in Western Canada, the W. M. S. responded to the call for help, providing clothing, medical care and education. Later, special workers were provided in the larger cities of Winnipeg, Montreal and Toronto, gathering children together in Sunday Schools; helping mothers in their homes; protecting them in the courts; teaching the men to read and write English; uniting with civic officials to secure cleanliness in the homes, and to give relief in distress; educating the Canadian public in Ukrainian arts, crafts and literature; providing Christian literature and amusements; keeping in touch with the ebb and flow of immigration

through their leaders; striving to stem the tides of Bolshevism and atheism, ever sympathizing with them in their aspirations for what is good. God showed Presbyterian women in Canada an open door and they entered.

Semitic Races

So far, we have dealt with those elements in immigration which will readily blend in the building of the new nation, each bringing its contribution drawn from out of the past. But there are some elements which desire to remain distinct and thus present peculiar and serious difficulties. During the last fifty years many Jewish people, chiefly from continental Europe have made their homes in Canada. The sufferings of these people throughout the centuries appeal to the hearts of the Canadian people, a Christian people who recognize the debt they owe to the ancestors of this remnant of Israel, who have found a refuge on our hospitable shores. They are rapidly reaching a quarter of a million in number, a little less than three per cent of our population, and there is every indication that this number will greatly increase. At first, they went to the large cities, but are gradually appearing in every village and town of any importance. Race and religion are, as a rule inseparable with them, and therefore they prefer to remain apart. They do not seek to add to their numbers from the Gentiles and generally bitterly persecute any of their number who become apostates.

Generally speaking they are traders, and, speaking the language of Europe, are frequently the link be-



JEWISH SUNDAY SCHOOL, MONTREAL, QUE.

tween the Anglo-Saxon and foreign Gentiles. Their influence is felt largely in labor federations, as they practically control certain industries, noticeably those of furs, clothing and jewelry. They are thrifty and industrious and invest much of their money in property, to a large extent where housing conditions are most acute and foreigners in the ascendancy. The Jew has always seized the opportunity of education, and his presence is already felt in schools, collegiates, universities and the professions. He has always loved music in the sanctuary and the home, and it is not to be wondered at that he holds a prominent place in the world of music and in the theatre. This has extended to almost complete control of the movies. He is willing to acquire our language, obey our laws, use the franchise, and enter into community life, and social service.

Canadian law recognizes two religions—Roman Catholic and Protestant—which includes all non-Catholics. This affects public education and makes it difficult to secure Christian teaching in Protestant schools. The Jew has proclaimed to every nation the message from the thunders of Mount Sinai, "The Lord our God is one Lord," "Thou shalt not make unto thee any graven image or the likeness of anything." For that reason while the Roman Catholic religion with images and crucifixes repels him, the Jew is at once a problem and an opportunity to the Protestant people. He knows, moreover, that only in lands of the Reformed Churches has he been free from persecution. In the contact between Jew and Protestant Chris-

tians, a great change has come over the Jewish people. The orthodox Jewish religion, taught in an ancient tongue, and giving no religious instruction to women, is not holding its own. Many are leaving the synagogue, falling into indifference or atheism. Others accept the social teachings of Jesus, and we discover a modern movement in which women have a place with men in the synagogue and religion is taught in the language in which the people speak and think, but the divinity of Christ and his sacrifice for sin is denied. Is this a stage in their development or a danger to Christianity?

The contact has had its effect also on the Christian, and there is a danger that the fundamentals of our religion may be forgotten. The question is constantly presenting itself to the Jew, "Whom say ye that I the Son of man am?" May the answer soon be, "Thou art the Christ the Son of the living GOD!"

In the meantime, in a desire for fair play for a small minority, the Canadian people, out of courtesy to the Jew, are in danger of sacrificing the very things which make for the ultimate good of the people and the safety of the nation.

Having control of wearing apparel through the clothing industry, with its effect upon character; with a large responsibility as landlords, a strong hand in labor, great influence in the world of amusement, a secularizing influence upon our whole educational system and community life, the Jew has become an important factor to be dealt with in the training of the youth of our country. To educate our



MISS CRONKHITE'S CHINESE MISSION BAND, VICTORIA, B. C.

children and to seek the welfare of the community without a reference to Jesus Christ as the world's Redeemer and its only salvation, would be to have John's vision of the Holy City shrouded in darkness with no Lamb as the Light thereof. Under these conditions the obligation of the Protestant Churches with their message of a Risen Christ and His transforming power, is manifest.

Our Church has three centres for Christian teaching among the Jews—Winnipeg, Montreal and Toronto,—to which the W. M. S. contributes six workers, chiefly to teach women and children and offer free medical care. In this contact with the problem, the Society recognizes its obligations to Jews everywhere.

The greatest service can be rendered by personal influence in helping to break down the barriers between Jews and Gentiles. This can be brought about by greater kindness and readiness, as opportunity arises, to tell what we have in common and what the Christian has which the Jew has not. To know how to do this requires knowledge of the background of religion in his thoughts. Leaders at the centres who have sympathetically studied the question, stand ready to give this assistance. The greatest opportunity is away from the centres, wherever a Jew is to be found.

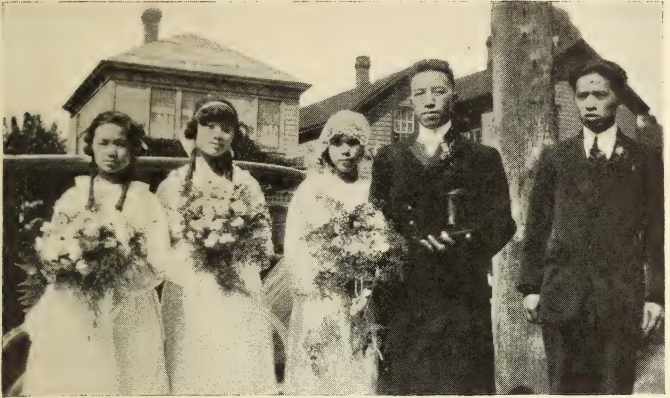
Asiatic Races.

Asiatic immigration to Canada includes Hindus, Japanese and Chinese. In the native countries of all of these the Presbyterian W. M. S. has missionaries, but in Canada, four only, among Chinese, at Victoria, Vancouver and Toronto, to visit women and children

in their homes and conduct clubs and classes. The Church has a larger staff and has recently appointed three superintendents, one for British Columbia, one for the Prairies, and one for Ontario and Quebec.

The need for unskilled labor in the early days on the Pacific Coast led to the first coming of the Chinaman. He came from the coolie class, a home loving people of the Province of Canton, to make money and return to China. Even the bones of their dead were taken home. But China has changed and many superstitions have disappeared. The Chinaman is not so sure that he will return. He has adopted western methods. He has made money. He owns land. He has become an employer of labor. He has big interests in this country. Already they number 55,000 and can be found in every province, quietly and inoffensively working, chiefly in restaurants and in laundries. But in British Columbia they are also engaged in lumbering, fishing, fruit farming and truck gardening, and are close competitors, keeping in daily touch with the markets by telegraph and telephone and not infrequently underbidding in prices. With a view to restricting immigration a head tax of \$500 was imposed which has had little of the desired effect, but, on the other hand, has produced a serious difficulty,—the trafficking in labor by the richer Chinese among the poorer, producing conditions closely verging on slavery.

The law permits the wives of Chinese merchants to enter, and where formerly few came they now number hundreds and their children are commonly seen



MR. LOUIE, VICTORIA, B.C., A CHINESE CHRISTIAN, HIS BRIDE,

Miss Tam of Hong Kong, also a Christian, and
their brides maids, Miss Edith Koo and Miss
Florence Lee.

in the public schools. These children will have no desire to live in China. The Chinaman is here and with him have come the customs, amusements and vices of his own land, where the standards of morality and life are heathen. He lives crudely, spends little and violates the recognized standards of labor, hours of occupation, wages, sanitation and housing conditions.

One of their amusements is gambling, and many have acquired drug habits. In their contact with the white people these vices have greatly increased. They are keen politicians, nearly all belonging to one or other of the political parties of their home land, and subscribing to their home papers.

They are supposed to have secret societies which are widespread and keep in close touch with the entire Chinese population. There are few Chinese temples in Canada, and the Chinese have shown little or no objection to attempts to teach them the Christian religion. This has been done by Christians who have undertaken to teach them the English language. For these services they have been grateful. But not infrequently Canadian employers have so assigned duties to them that it has been almost impossible to carry out the precepts of the Christian religion—as for instance, in the observance of Sunday. The Chinese see the difference between nominal and real Christians and this affects their appreciation of the Christian religion.

The Chinese in Canada present an obligation and an opportunity to the church. Believing in the spirit-

ual unity of every race, Christians approach them with the gospel message, but not in our day at least will there likely be any union of the white and yellow races. There are different ideas as to the best method to pursue, both equally sincere. One favors an Oriental Church in Canada, re-acting on their own land. The other would unite both Canadian and Asiatic in one congregation. Local conditions are the determining factor. It is, however, through the message of the gospel to them, as representatives of an immense empire, that the church sees her opportunity.

The population of China is variously estimated, but is in the neighborhood of four hundred millions. It is supposed that the increase during the last ten years, is equal to seven times the entire population of Canada. The first All China Christian Conference, led by Chinese, but including foreigners, will be held in April of 1922. Surveys are being made of every Province now, for the Conference, and the reports will be ready in October of 1921. These will probably be the first comprehensive and authoritative source of information of that country. The Christian population is estimated at a million, with 350,000 communicants. There is now an open door to China in nearly every village and town in Canada. Will the Church enter? It is to direct this enterprise that superintendents have been appointed by the Church.

Christians can render great assistance by discovering Chinese in their localities and bringing them under the influence of Christian teaching. In many villages

and towns advantage has been taken of this opportunity and the hearts of many lonely Chinese men and women have been gladdened by the interest taken in them by the ministers and women of our church, and, as a result, Chinese have returned to their homes Christians. Chinese publications from the pen of Mrs. MacGillivray of Shanghai:—"Happy Childhood," "Jesus My Saviour," and "The Happy Childhood Story Books," will be of great assistance.

The Challenge

Canadians with the exception of native Indians and the French, are themselves recent arrivals to Canada, or are but one, two, or three generations removed from the immigrant train or ship, whether in the cabin or the steerage below matters little.

A great nation is in the making. Every immigrant is a challenge to every Christian patriot. True patriotism must see, behind the present and the seen, spiritualities which abide. Nation builders must have the vision of service to mankind "of every clime and coast," if the nation itself is to continue to exist—for, no man lives to himself, nor does a nation.

Canada can present no greater contribution to the great world state that is to come, than to offer to it a nation aflame with idealism and aglow with the passion of Jesus Christ, a nation whose treasures on earth are but symbols of its treasures in heaven and whose power for good is therefore mighty in the earth.

CHAPTER XIV.

THE FIELD.

Vachel Lindsay recently published a poem immortalizing "Johnny Appleseed," who a century ago roamed westward through the wilderness, planting appleseeds wherever he went, which, years after he had passed, brought forth fruit for the traveller and the pioneer. In much the same unselfish but sporadic way, in the early days of Canadian settlement, the seeds of the Christian Church were planted here and there by individual effort of early missionaries and men and women of Christian faith.

The time came when men realized the need and opportunity of organized effort, and just as seed companies and nurseries replaced and multiplied the efforts of "Johnnie Appleseed," so the Church, as it grew in strength in the new Dominion, made an effort to reach to earth's remotest end with the gospel message, sending forth such men as Geddie to Aneityum and James Nisbet to the then lone West land, the first of a great band of men and women.

As the work developed, the women of the Church were appealed to for assistance, and four Women's Societies in time came into existence. First, the Woman's Missionary Society of Montreal was organized for French work in 1864, later expanding into

larger work; the Woman's Foreign Missionary Society in 1876; the Women's Home Missionary Society in 1903 (which began as the Atlin Nurse's Committee in 1898); these three Societies amalgamated in 1914 as The Women's Missionary Society, Western Division, embracing the territory from Eastern Quebec to the Pacific Ocean. It consists of a General Council, six Provincial Societies, sixty-three Presbyterian Societies, made up of about twenty-seven hundred branches—Auxiliaries, Young Women's Auxiliaries, Mission Bands, Associated Societies, Affiliated Bible Classes and Canadian Girls in Training Groups.

The Women's Missionary Society, Eastern Division, organized in 1876, embraces ten Presbyterials, and about seven hundred and fifty branches similar to those of the Western Division, all in the Maritime Provinces, and at the present time has just published its 45th Annual Report.

Both Women's Missionary Societies, East and West, are auxiliary to the Home and Foreign Mission Boards of the Church, though the method of administration differs. Each of these Societies publishes its own magazine, the Eastern Division, "The Message," the Western Division, "The Missionary Messenger," which has the largest circulation of any similar publication issued by any of the Women's Mission Boards in the world.

Membership. In the Presbyterian Church in Canada are listed about 200,000 families. In the two Societies we have over 100,000 women and children, linked in prayer and service for the advancement of

the kingdom of Christ, four-fifths of these being in the Western Division, which means that we have an average of only one member from every second family! What a call to increased activity!

Promotion Work. Christ's kingdom has no frontiers, but an ever-extending and widening horizon, towards which the Christian nation builder must ever reach out with faith and vision. To enlist workers in this great enterprise, every man, woman and child must have his or her thought directed to the opportunities and duties to which God has called. Consecrated missionaries, home for a few precious months of rest and recuperation, go up and down the land telling of little beacons gleaming here and there in the darkness of heathenism, and with voice and pen set souls on fire with the thrilling story of the accomplishment of even the few messengers of the Cross. Members of the Executive Board of the General Council, of Provincial, Presbyterial or Auxiliary, and, above all, the Field Secretaries, herald the call to large and small groups, in the busy city church, in the rural centres, in the isolated prairie school-house, in the lonely settler's shack, or in the drawing-room of some wealthy town woman, who gathers friends to hear of new avenues of service for others.

Individual Responsibility. This work to be effective must be faithfully followed up by the work of individual members; for may it not be, that because we have failed to pass on the message to the one next us, scores of Auxiliaries have let a year or years go by without adding one name to the roll of those

"thoroughly interested in and converted to the missionary cause." To double and treble our membership, to double and treble our consecration, prayer and givings, is under God's blessing, to multiply many fold the harvest reaped, for God's arithmetic mounts infinitely.

Recruits Needed. Our Student Secretary is constantly meeting young women in university and training school, eager to make the most of their lives; and, when opportunity affords, her story is equally welcomed by the younger students in public and high school. And what a glorious story she has to tell of the youth and womanhood of our church organized and in action; at work in Asia, curing the sick and teaching the child; bringing new freedom to women in zenana, harem and compound; shaping the literature of a nation; inspiring the Oriental student to new thoughts of unselfish service; saving lives from superstition and misery. In our own land, meeting the bewildered newcomer at dock or train, saving with medical care and kindness the lonely settler, speaking our own, or another tongue; teaching him English and the gospel story; giving the Indian, the French and the bright New Canadian boy and girl a chance through Christian education in school and School Home.

What opportunities for service present themselves in the pages of this very book! The call is to students in university and college, in nurses' training and domestic science schools, conservatory of music, and in Missionary and Deaconess Training Home, to serve,

and to be used by Him to sway whole peoples in future generations, by helping in this one to live a large, rich and full life; by giving them a new outlook, and above all, the news of Christ and His power to overcome.

Methods of Recruiting. Discussing the methods of securing Christian leadership, the Council of Women for Home Missions says, "Recruiting does not stand apart by itself. Recruiting is the climax of a process. Our great interest ought to be in providing vocational guidance, that every Christian student may therefore have the background necessary to adequate and worthy decision." This should make us pause and ponder, and make sure that our building process begins early and is continuous, thereby ensuring whole-hearted understanding response to the appeal.

Work While You Wait. Enlisting these eager young lives should mean more than future personal service on mission fields; the thrill of that hope should impel them to take a part in the organized effort which sends and supports those already doing the work. The best training for future work is none too good; but part of the preparation, which will prove its worth in the years of future responsibility, will be the hours spent in the home church, actively engaged in some part of its work, helping or leading a Mission Band, or a group of girls in Bible or missionary study, or doing her "bit" in an Auxiliary's work with warm interest and imagination, till that day come, when she goes forth to her life task.

Both those who hope to go and the many women

and girls who can never experience the joy of going forth into active service, can uphold and share the work of those who have gone, by doing their part in the organized effort of our various branches. "For as his share is that goes down to the battle, so shall his share be that tarrieth by the stuff." They shall share alike. This thought gives strength to the one on the field and inspiration to the one at home.

Finances. To carry the work undertaken by the women and to provide for a band of over two hundred and thirty missionaries at home and abroad, and to meet necessary expansion, requires a large and ever-increasing income. The women of the Church must face these financial needs thoughtfully and sacrificially. Either the present membership must give more, or enlist others to give along with them. Last year there passed through the Treasurer's hands from all sources over half a million dollars. In a year there are over half a million minutes. Does it not give a thrill to realize that the whole work of the Society means the expenditure of a dollar a minute. That to give one dollar means for one whole glorious minute of sixty seconds to be actual owner of every department of work carried on by the whole Society, field secretaries, management, missionaries, schools and hospitals at home and abroad, everything! Last year each Auxiliary member owned that work for nearly six minutes, and each Mission Band member for about one minute and a half. If each could increase by two minutes a year, expansion would be

possible. For how many minutes will this joy be yours this very year?

The Task. One thousand million, two thirds of the world's population, do not yet know Christ. Our Church is responsible for work at home, and for fifteen million people abroad. Our Society has assumed a large share of this, yet only one from every second family is so far enlisted in our ranks.

How can we face the task? Not by adding to our membership, though they come to us in thousands, not by prayerless gifts, however large they be, but by prayer. Prayer gets new members and more funds. Have we made prayer lists of those we are trying to interest in the work? Have we asked guidance as to whom to approach? Prayer gets recruits.

Dr. MacGillivray of Shanghai tells of an old man with snowy hair, who prayed behind an old stump, near where he and his two brothers were working. The answer to these prayers was the offering of all three, one to be a missionary and the other two to be ministers in our church.

Nothing limits success so much as lack of prayer. Nothing accomplishes so much. "When the church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the kingdom of God come with power."

Lord Salisbury said in the House of Commons, "Study large maps." More women are undertaking the full programme of Christ at the present time than ever before, notwithstanding its immensity, its com-

plexity, its well nigh baffling difficulty. Only a complete life can satisfy the thinking mind, and in unsentimental, serious service, the woman of to-day finds self-expression, self-development and real usefulness. The range of vision is broad, forward and upward. National problems assume new characteristics, for true understanding compels study of the past history, achievements, religions and character of each of our fifty-three conglomerate races. In investigating and comprehending world problems, the needs of the non-Christian nations are found to touch all others and to effect health, labor, trade, the continuance of peace and every great question. The imagination and brain tingle with the immensity of the splendid and eternal possibilities.

“Now in the dawn of a Nation’s glory, now in the
passionate youth of Time,

Wide-thrown portals, infinite visions, splendors of
knowledge dreams from afar,

..... heights sublime,

Mock us, and dare us, to do and inherit, to mount
up as eagles and grasp at the star.”

Canon F. G. Scott.

Great and glorious, then is our task, the sowing of the seed, the planting of the faith, the nurturing in prayer, that it may grow for eternity. The Lord will give the increase.

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